Ars Quatuor Coronatorum

BEING THE TRANSACTIONS OF THE

QUATUOR CORONATI LODGE NO. 2076, LONDON.

FROM THE ISABELLA MISSAL.



BRITISH MUSEUM, ADD. MSS. 18,851
CIRCA, 1500 A.D.

EDITED FOR THE COMMITTEE BY W. H. RYLANDS, F.S.A., P.A.G.D.C., and W. J. SONGHURST, P.A.G.D.C.

VOLUME XXVIII. PART I.

CONTENTS.

W. J. PARRETT, LTD., PRINTERS, MARGATE.
1915.

THE QUATUOR CORONATI LODGE No. 2076, LONDON,

was warranted on the 28th November, 1884, in order

1.—To provide a centre and bond of union for Masonic Students.
2.—To attract intelligent Masons to its meetings, in order to imbue them with a love for Masonic research.
3.—To submit the discoveries or conclusions of students to the judgment and criticism of their fellows by means of papers read in Lodge.
4.—To submit these communications and the discussions arising thereon to the general body of the Craft by publishing at proper intervals, the Transactions of the Lodge in their entirety.
5.—To tabulate concisely, in the printed Transactions of the Lodge, the progress of the Craft throughout the World.
6.—To make the English-speaking Craft acquainted with the progress of Masonic study abroad, by translations (in whole or part) of foreign works.
7.—To reprint scarce and valuable works on Freemasonry, and to publish Manuscripts, &c.
8.—To form a Masonic Library and Museum.
9.—To acquire permanent London premises, and open a reading-room for the members.

The membership is limited to forty, in order to prevent the Lodge becoming unwieldy.
No members are admitted without a high literary, artistic, or scientific qualification.
The annual subscription is one guinea, and the fees for initiation and joining are twenty guineas and five guineas respectively.
The funds are wholly devoted to Lodge and literary purposes, and no portion is spent in refreshment. The members usually dine together after the meetings, but at their own individual cost. Visitors, who are cordially welcome, enjoy the option of partaking—on the same terms—of a meal at the common table.
The stated meetings are the first Friday in January, March, May, and October, St. John's Day (in Harvest), and the 8th November (Feast of the Quatuor Coronati).
At every meeting an original paper is read, which is followed by a discussion.

The *Transactions* of the Lodge, *Ars Quatuor Coronatorum*, are published towards the end of April, July, and December in each year. They contain a summary of the business of the Lodge, the full text of the papers read in Lodge together with the discussions, many essays communicated by the brethren but for which no time can be found at the meetings, biographies, historical notes, reviews of Masonic publications, notes and queries, obituary, and other matter. They are profusely illustrated and handsomely printed.
The Antiquarian Reprints of the Lodge, *Quatuor Coronatorum Antigrapha*, appear at undefined intervals, and consist of facsimiles of documents of Masonic interest with commentaries or introductions by brothers well informed on the subjects treated of.
The St. John's Card is a symbolic plate, conveying a greeting to the members, and is issued on or about the 27th December of each year. It forms the frontispiece to a list of the members of the Lodge and of the Correspondence Circle, with their Masonic rank and addresses, and is of uniform size with the *Transactions* with which it is usually bound up as an appendix.
The Library has now been arranged in the offices at No. 52, Great Queen Street, Lincoln's Inn Fields, London, where Members of both Circles may consult the books on application to the Secretary.
To the Lodge is attached an outer or

CORRESPONDENCE CIRCLE.

This was inaugurated in January, 1887, and now numbers about 3500 members, comprising many of the most distinguished brethren of the Craft, such as Masonic Students and Writers, Grand Masters, Grand Secretaries, and nearly 300 Grand Lodges, Supreme Councils, Private Lodges, Libraries and other corporate bodies.
The members of our Correspondence Circle are placed on the following footing:—
1.—The summonses convoking the meetings are posted to them regularly. They are entitled to attend all the meetings of the Lodge whenever convenient to themselves, but, unlike the members of the Inner Circle, their attendance is not even morally obligatory. When present they are entitled to take part in the discussions on the papers read before the Lodge, and to introduce their personal friends. They are not *visitors* at our Lodge meetings, but rather *associates* of the Lodge.
2.—The printed *Transactions* of the Lodge are posted to them as issued.
3.—The St. John's Card is sent to them annually.
4.—They are, equally with the full members, entitled to subscribe for the other publications of the Lodge, such as those mentioned under No. 7 above.
5.—Papers from Correspondence Members are gratefully accepted, and as far as possible, recorded in the *Transactions.*
6.—They are accorded free admittance to our Library and Reading Rooms.
A Candidate for Membership in the Correspondence Circle is subject to no qualification, literary, artistic, or scientific. His election takes place at the Lodge-meeting following the receipt of his application.
Brethren elected to the Correspondence Circle pay a joining fee of twenty-one shillings, which includes the subscription to the following 30th November.
The annual subscription is only half-a-guinea (10s. 6d.), and is renewable each December for the following year. Brethren joining us late in the year suffer no disadvantage, as they receive all the *Transactions* previously issued in the same year.
It will thus be seen that for only half the annual subscription, the members of the Correspondence Circle enjoy all the advantages of the full members, except the right of voting in Lodge matters and holding office.
Members of both Circles are requested to favour the Secretary with communications to be read in Lodge and subsequently printed. Members of foreign jurisdictions will, we trust, keep us posted from time to time in the current Masonic history of their districts. Foreign members can render still further assistance by furnishing us at intervals with the names of new Masonic Works published abroad, together with any printed reviews of such publications.
Members should also bear in mind that every additional member increases our power of doing good by publishing matter of interest to them. Those, therefore, who have already experienced the advantage of association with us, are urged to advocate our cause to their personal friends, and to induce them to join us. Were each member annually to send us one new member, we should soon be in a position to offer them many more advantages than we already provide. Those who can help us in no other way, can do so in this.
Every Master Mason in good standing throughout the Universe, and all Lodges, Chapters, and Masonic Libraries or other corporate bodies are eligible as Members of the Correspondence Circle.
LIFE MEMBERSHIP.—By the payment in one sum of *Twelve* years' Subscription in advance, *i.e.*, six guineas, individual Brethren may qualify as *Life Members* of the Correspondence Circle. Corporate Bodies may qualify as Life Members by a similar payment of *Twenty-five* years' Subscription. Expulsion from the Craft naturally entails a forfeiture of Membership in the Correspondence Circle, and the Lodge also reserves to itself the full power of excluding any Correspondence Member whom it may deem to be Masonically (or otherwise) unworthy of continued membership.

Ars Quatuor Coronatorum,

BEING THE TRANSACTIONS OF THE

Quatuor Coronati Lodge of A.F. & A.M., London,

No. 2076.

VOLUME XXVIII.

FRIDAY, 8th JANUARY, 1915.

THE Lodge met at Freemasons' Hall, at 5 p.m. Present:—Bros. W. B. Hextall, W.M.; W. Wonnacott, S.W.; F. W. Levander, J.W.; W. John Songhurst, P.A.G.D.C., Secretary; Gordon P. G. Hills, L.R., Steward; Dr. Wm. Wynn Westcott, P.G.D., P.M.; E. H. Dring, P.M.; and J. P. Simpson, P.A.G.R., P.M.

Also the following members of the Correspondence Circle:—Bros. Fred. H. Postans, H. McLachlan, H. Hyde, J. Smith, J. Procter Watson, George Turner, John Church, Hugh C. Knowles, W. Howard-Flanders, J. Heron Lepper, L. de C. Ingram, John Foulds, James Scott, S. V. Williams, Major A. Maurice Cockshott, Stanley W. Rodgers, G. Percy Turner, Dr. Paul Duchaine, B. Marr Johnson, Geo. C. Williams, H. R. Justice, Col. H. W. Morrieson, W. F. Keddell, Fred. Armitage, J. Walter Hobbs, H. F. Raymond, Dr. William Hammond, P.G.D., Fred. G. Palmer, Major Malcolm J. R. Dundas, P.Dep.G.S.B., C. Gough, S. J. Fenton, T. J. Jolly, Rev. Dr. J. D. Mullins, F. W. Green, Harry Tipper, P.A.G.Pt., J. H. Ganson, Leonard Danielsson, C. Isler, Reginald C. Watson, A. E. Jones, and G. Fullbrook.

Also the following Visitors:—Bros. A. J. Cridge, Richard Eve Lodge No. 2772; U. N. James, Gordon Langton Lodge No. 3069; Dr. J. Smets Mondez, Lodge Union des Cœurs No. 1, Geneva; F. C. Turner, Chorleywood Lodge No. 3247; A. G. Macey, P.M., The Dart Lodge No. 2641; and G. F. Lawrence, Wolsey Lodge No. 1656.

Letters of apology for non-attendance were received from Bros. J. P. Rylands; Edward Macbean, P.M.; G. Greiner, P.A.G.D.C., P.M.; Fred. J. W. Crowe, P.A.G.D.C., P.M.; Dr. W. J. Chetwode Crawley, G.Treas., Ireland; Hamon le Strange, Pr.G.M., Norfolk, P.M.; Admiral Sir A. H. Markham, K.C.B., P.Dis.G.M., Malta, P.M.; T. J. Westropp; General Sir Charles Warren, K.C.B., P.Dis.G.M., E.Arch., P.M.; A. Cecil Powell; William Watson; H. F. Berry; John T. Thorp, P.A.G.D.C., P.M.; R. F. Gould, P.G.W., P.M.; J. E. S. Tuckett; Edward Armitage, P.Dep.G.D.C., P.M.; and Canon J. W. Horsley, P.G.Ch., P.M.

A Dispensation from the M.W. Grand Master, permitting the Lodge to be held on this day, instead of on Friday, 1st January, was read.

Seventeen Brethren were admitted to membership of the Correspondence Circle.

The Report of the Audit Committee, as follows, was received, adopted, and ordered to be entered upon the Minutes:—

PERMANENT AND AUDIT COMMITTEE.

The Committee met at the Offices, No. 52, Great Queen Street, on Monday, the 4th January, 1915.

Present:—Bro. Edward Armitage, in the chair, with Bros. E. H. Dring, W. Wonnacott, F. W. Levander, W. J. Songhurst (Secretary), and A. S. Gedge (Auditor).

The Secretary produced his Books and the Treasurer's Accounts and Vouchers, which had been examined by the Auditor, and certified as being correct.

The Committee agreed upon the following

REPORT FOR THE YEAR 1914.

Brethren,

The disastrous War which broke over Europe in the early part of August has necessarily had a very marked effect upon the progress of this Lodge, and it is not possible to foresee the ultimate result. An immediate effect is that correspondence has been suspended with practically all countries on the European Continent.

Membership of the Lodge has been increased to thirty-five, by the election of Bros. Gordon Pettigrew Graham Hills and James Edward Shum Tuckett, both of whom submitted excellent qualifications.

The *St. John's Card*, which was closed at the end of October, shows a net gain in our Correspondence Circle of eight. There have been added 233 names, while 225 have been removed: by death 42, by resignation 94, and for non-payment of dues 89. Of the resignations, 54 have been received since the beginning of August, and in order to show the actual condition at the present time, there must be added about forty-five which have been sent in since the 1st November.

We have to express regret that in consequence of removal from Manila to Hong Kong, Bro. C. S. Lobingier has found himself compelled to resign the position of Local Secretary for the Philippine Islands. Other resignations are Bros. W. J. O'Rorke of Nottingham and R. H. Lindsay of Bradford, and to all these Brethren we desire to express grateful thanks for much good work performed in their respective districts. Bro. H. P. Hewins, of Khartoum, has kindly undertaken the Local Secretaryship for the Soudan: otherwise no new appointments have been made.

As will be seen, the accounts show a loss on the year's working of over £167. This is due partly to the depreciation in Investments, the Consols having been written down to 68: and partly to the fact that the postage on *four* parts of the *Transactions* is included, owing to the delay in publication of the 1913 volume. Arrears of subscriptions also stand at a higher figure, over £360 being still unpaid for 1914 alone.

It will be realized that the projected publication of the English Edition of Dr. Begemann's book has had to be postponed, although the translation is nearly completed. The calls of War have also suspended work upon the proposed Index to our *Transactions*. The second volume of the Grand Lodge Minutes is progressing steadily, and it is hoped that an announcement of its issue will be made shortly.

For the Committee,

EDWARD ARMITAGE,

In the Chair.

BALANCE SHEET, 30th November, 1914.

Liabilities.

	£	s.	d.	£	s.	d.
To Life Members' Fund (217 Members)				1403	18	6
,, Subscriptions, etc., received in advance				129	6	4
,, Correspondence Circle, 1914 Balance in hand ...				500	0	0
,, Sundry Creditors				8	10	3
,, Sundry Creditors *re* Publications				43	14	6
,, Profit and Loss Suspense Account, being outstanding Subscriptions as per contra, subject to realization				586	13	0
,, Lodge Account—						
Receipts ...	45	3	0			
Less Payments	30	10	0			
	14	13	0			
Add Credit Balance, 1913	87	18	8			
				102	11	8
				£2774	14	3

Assets.

	£	s.	d.	£	s.	d.
By Cash at London, County and Westminster Bank, Ltd., Oxford Street				589	5	1
,, Investment, £1,300 Consols at 68 per cent.				884	0	0
,, Sundry Debtors for Publications				72	2	0
,, Sundry Publications ...				429	6	11
,, Furniture—						
Balance 1st December, 1913 ...	68	0	9			
Less Depreciation for the year	16	0	7			
				52	0	2
,, Sundry Debtors for Subscriptions in arrear—						
1914 Correspondence Circle ...	361	2	8			
1913 ditto ...	133	17	8			
1912 ditto ...	63	5	6			
1911 ditto ...	18	10	3			
1910 ditto ...	6	4	11			
1909 ditto ...	3	12	0			
				586	13	0
,, Profit and Loss Account ...				161	7	1
				£2774	14	3

PROFIT AND LOSS ACCOUNT

for the year ending 30th November, 1914.

Dr.

	£	s.	d.
To Salaries	375	0	0
,, Rent	110	0	0
,, Lighting and Firing ...	17	6	0
,, Stationery	44	1	5
,, Postages	332	8	9
,, Office Cleaning	23	2	3
,, Renewals and Repairs ...	2	7	0
,, Insurance	10	18	0
,, Telephone	9	1	0
,, Carriage and Sundries ...	13	19	9
,, Local Secretaries' Expenses	3	12	11
,, Library Account	76	1	5
,, Hughan's Memorial ...	3	13	9
,, Depreciation on Furniture	16	0	7
,, Investments: Amounts written off ...	91	0	0
,, Repairs. Suspense Account, ditto	20	0	0
	£1148	12	10

Cr.

	£	s.	d.	£	s.	d.
By Correspondence Circle Joining Fees, 1914 ...	110	5	0			
,, 1914 Subscript'ns	413	18	2			
,, 1913 ditto ...	251	3	8			
,, 1912 ditto ...	32	15	0			
,, 1911 ditto ...	7	18	0			
,, 1910 ditto ...	1	12	6			
,, 1909 ditto ...	0	10	6			
,, 1907 ditto ...	0	10	6			
				818	13	4
,, Back Transactions	28	10	0			
,, Lodge Publications ...	24	1	0			
,, Various Publications ...	51	7	5			
,, Interest on Consols	30	10	3			
,, Discounts ...	17	14	8			
,, Life Member ...	6	6	0			
,, Advance Payments	3	3	0			
				161	12	4
,, Balance carried forward ...				168	7	2
				£1148	12	10

	£	s.	d.
To Balance brought forward...	168	7	2
	£168	7	2

	£	s.	d.
By Balance brought forward from last Account ...	7	0	1
,, Balance carried forward ...	161	7	1
	£168	7	2

This Balance Sheet does not include the value of the Library and Museum and the Stock of *Transactions*, and is subject to the realization of Assets.

I have examined the above Balance Sheet and Profit and Loss Account with the Books and Vouchers of the Lodge, and certify the same to be correct and in accordance therewith.

Alfred S. Gedge,
Chartered Accountant,
3, Great James Street,
Bedford Row, W.C.

The Secretary called attention to the following

EXHIBITS.

By Bro. Seymour Bell, Newcastle-upon-Tyne.

Table-cloth, with Masonic emblems in the centre, and National Coats of Arms round the border.

Medal, commemorating Constitution of Lodge *Jonathan* at Brunswick in 1744 (H.Z.C. 26, Marvin CCCLXVIII).

Medal, presented for good conduct in a Sunday School in Denmark (Marvin CCCCXLVI).

By Bro. Dr. Wm. Hammond, P.G.D.

Three Collar Jewels, made by Thomas Harper. Crossed pens with date mark of 1809: Crossed swords, and Dove with mark of 1822.

Silver-gilt pierced Jewel, dated Jan. 27, 1791. The name of the original owner has apparently been erased.

Painted Jewel, of the Order of Shepherds, which is stated to be a branch of the Order of Druids, "presented to I. Brannan, P.A. Augu. 3, 1818." The motto "United in Friendship" appears on the jewel.

Apron, printed from an engraved plate, with many emblems, and several verses of Masonic poetry. The general design is very similar to that of the "Apron of a Prisoner of War," illustrated at *A.Q.C.* xxii., 135 (1909).

By the Secretary

Glass, engraved with Masonic emblems, and the initials R.A.W.

By Bro. G. F. Lawrence, Inspector of Excavations, London Museum.

Invitation Card "to spend a Chearful Evening" at the Crown, Stationers Court. An irrelevant memorandum at the back is dated May 30th, 1783.

A hearty vote of thanks was unanimously accorded to those Brethren who had kindly lent objects for exhibition.

Bro. Dr. William Hammond read the following paper:—


A14,483

Sir The favour of your Company is desired
to spend a Chearful Evening on next
the Instant at Mr. William Andrews, the Crown
in Stationers Court and you'll Oblige
Your humble Servt.

President.

May 1783

Form of invitation to a meeting at the Crown Tavern, Stationers' Court, London, in or before 1783.

EXTRACTS FROM OLD MINUTE BOOKS IN THE GRAND LODGE MUNIMENT ROOM.

BY BRO. DR. WILLIAM HAMMOND, P.G.D.

It has seemed to me that it would be well to put occasionally on record such notes and possibly interesting entries as I have come across in the Minute Books of old Lodges—mostly now extinct—these books having been returned after the closing and erasure of a Lodge, and so for many years past shut up in the Muniment Room of Grand Lodge. I have chosen mainly such as relate to years before or just covering the Union of 1813, as we have much to learn of the details which led to that most important episode, as well as to the story of the earlier years of historical Freemasonry in England, of which we practically know so little.

All such notes will be useful to some student later on, when enough has been recorded and collated to clear up the general position of the Craft in its struggling days. It is fairly clear that the status of the Craft in the early eighteenth century had fallen far below its former and original place, partly, in an operative way, from the want of the favour and support of the large religious Bodies and of the consequent loss of desire to build Churches, Monasteries, and Cathedrals, while at the same time there was no wish amongst the nobility to build many Castles or large houses; and also partly because Learning was less widely spread, and while retained in the hands of a few, was not kept up by the workers or by the Lodges in which they were interested. The remaining Lodges, lessened in numbers, then lost their building secrets to a great extent, and became a meeting place for workmen only, gradually assuming the mere status of Benefit Societies. This was only retrieved by the initiation of certain members of higher rank—*i.e.*, gentlemen who had probably their own reasons on one side, perhaps sometimes political, for having such a meeting place and who also may have seen and seized the opportunity of retaining the status and privileges of the old Craft, and of lifting it again to the higher speculative lines. The position, too, was strengthened before long by the way in which Freemasonry was taken up by the Military Body, and that more especially under Irish influence.

In making these extracts I have been struck generally by the illiterate writing and spelling, and *that* in London as well as in the country; and, to emphasize the point again, by the entries even in the earliest Lodges of payments and receipts pointing to a mere benefit basis. In most of the Minute Books there are constantly a mere succession of formal entries, but I have tried to extract anything of interest, and shall give in each case the entry from Lane's *Masonic Records* as a preliminary, and then MS. extracts with dates and, if necessary, remarks. I should notice, however, that there are occasionally good lists of visitors and very often the names of the Taverns where the sister Lodges are held; that meetings for the Masters degree were only occasionally held, and then usually on

a Sunday, with separate house bill and separate fee to the Tyler; and, it is almost needless to say, that from the Country Lodges the payment of dues was occasional and infrequent, since communication with London was irregular.

ROYAL MECKLENBURG LODGE No. 199.
Lodge constituted November 28, 1763, and erased February 10, 1809.
Numbered 307, 249, 198, 199, 170. (Lane, page 133.)

BARLEY MOW, PICCADILLY.—The earliest date in the Minute Book is January 4, 1780, and the interesting notes are taken out until last page, dated November 1, 1796:—

1780 *February 1* "Bro Bayley sent a letter with his respectful compli-"ments and begged the indulgence to stop his name till such "time as he can pay up his quartridge, he being 1½ years in "arrear. Granted until Midsummer next."

November 7 Visitor, Bro. Captain Hatch, Past Senior Grand Warden.

1784 *March 2* about 20 Freeholders & Tradesmen of Croydon proposed to join this or any other Lodge which would regularly remove to Croydon. Agreed to for Bricklayers Arms, Croydon, Surrey.

April 6 removed to Croydon but the Patriotic Lodge of Croydon objected & said to Grand Lodge "that a number of persons of "the lower class of people had assembled together in a riotous "& tumultous manner in derision to the Patriotic Lodge & the "Craft in general," but the Royl. Mecklenburg Lodge replied that this could not refer to them and obtained the dispensation.

April 20 several Brethren initiated into 1st. & 2nd. degrees on the same night, as also on several other nights.

June 1 raised 16 Brethren to the degree of Master Mason.

November 2 Bro. John Smith, Master of Ionick Lodge was called on to preside.

1785 *February 2* Bro. Brown though before initiated into the 1st. & 2nd. was passed & raised to 3rd.

June 22 "J. Lewis be stopped on the book for arrears & irregu-"larities until he makes proper concessions."

July 5 "The S.W. claimed to rule the Lodge in absence of the "W.M. and finding a difference between the By-Laws & the "Constitutions the matter was held over for discussion."

August 2 after regaling on a gift of Fawn the 6th. article of By-Laws was confirmed.

November 1 during adjournment a petition for assistance to the wife & 7 or 8 small children of a Brother who had been injured was answered by a grant of £2.2. & Bro. Roysier gave an elegant supper in honour of his wedding this night.

December 22 removed to White Lyon, Croydon (kept by the Bro: relieved above).

1786 *February 7* received a letter from Grand Lodge of the expelling of Richard Dickson for "countenancing Ancient Masons." Also Thos. Lulham—Step Tabbot—Wm. Warham.

1787 *December 4* "Guift of a rough Asler."

1789 *January 6* The R.W.M. for the first time nominated & appointed his officers.

1790 *May 4* a Brother was taken on ballot and received all three Degrees in one night.

1793 *January 1* Seven Brethren "became members during their stay in "Croydon and paid eighteen pence each."

July 2 & several other dates. "Enesiatod" into 1st. & 2nd. degrees.

1794 *October 8* no-one may take a book out of the Lodge but may come & read in the Lodge room.

April 7 a new Initiate was desired to buy a book called (P.E. on M.T.).

May 24 moved to Bricklayers Arms Croydon.

July 8 moved to Green Dragon Croydon.

Last meeting in book on November 1, 1796.

NEPTUNE LODGE No. 344 Antient in December, 1811. —441, 344, 293— Constituted December 6, 1809, at Penang, Malay Peninsula. Stated extinct in 1819, revived in 1825, dormant in 1846, erased June 4, 1862. (Lane, page 204.)

1811 *December 27* "assembled at sunrise." First meeting in book.

1812 *August 31* Bro. Cookson saluted "as a Master Mason of the "Ancient Craft."

1813 *January 13* a donation of £25 or 100 spanish dollars to Charity Fund of G. Lodge of England.

February 10 initiated according to the ancient mode.

July 14 a letter was read & considered by the Lodge to be of such an improper and disrespectful nature & reflecting on the character of this Lodge that it was unanimously resolved to burn it & cast forth its ashes to the four quarters of the earth.

September 28 2 Brethren after exclusion of M. Masons were duly raised to the High Honours of excellent Masons agreeable to their own request.

October 28 Letter from W.M. read the general subject of which was considered by the Brethren to be of so improper a nature that it was ordered to be returned.

Last meeting in book, January 26, 1814.

In this Lodge it may be noted that in *each* degree Brethren were re-proposed and voted on.

Fifty-eight meetings in all were called during these months.

LODGE OF SINCERITY No. 71 of 1781. Book of accounts 1787 to 1821.
(Lane, page 83.)

				s d
1787	*Nov.*	*22*	Lodge moved from Ship, Stoney Lane...	8.4
1788	*Jan.*	*15*	Tyler repairing the making board ...	5.6
,,	*May*	*20*	paid Stacey forming boards	4.6
1790	*Sept.*	*21*	Bro. Manelaws making, being ancient	21.— others 2½ guineas
1791	*Dec.*	*3*	removing regalia from the Green Man to Bro. Jones	7.9
1792	*May*	*15*	One hon: Member. Bro. Preston ... Insured Regalia for £100.	1.6
1794	*July*	*15*	Two Tickets for R.W.M. & P.M. to dine with Country Stewards 15/-	
1795	*March*	*17*	Prestons portrait presented. James Asperne R.W.M. S^t. Peters Lodge, Walworth.	
1798	*Jan.*	*24*	Coach hire to remove Lodge	5.6
,,	*Aug.*	*29*	by housebills for 3 Masters Lodge nights	£2.5.—
,,	,,		by "*omitians*"	6.7½
1799	*May*	*22*	by Coach hire, removing furniture of Lodge f^m B^y Spa	6.6
1801	*Dec.*	*30*	Ex-Masters Lodge	21.—
1802	*April*	*9*	housebill Masters Lodge	13.—
,,	*Nov.*	*18*	housebill for Masters Lodge of emergency	1.18.3
,,	,,		2 aprons paid tyler	13.—

No entry of importance until:

1812	*Dec.*	*24*	paid to G. Lodge for Master	£20.—.—
1813	*Feb.*	*15*	subscription for Lord Moira's jewel ...	3.3.—
1813			attendances of R.W.M. at Grand Lodge 14 times	£17.—.—
1814			1st. 3 months for R.W.M. 8 attendances about each month after 21/- a time.	11.11.—
1816	*May*	*20*	Lodge of Reconciliation	—:15.—
,,	*Nov.*	*4*	Marble candlesticks with nozzles.	
1817	*June*	*30*	large pin & ring—S. John	—.2.—
1821			at Spread Eagle, Mill Lane.	

ST. MICHAEL LODGE (Antient 290 *now* 211). Constituted.
Named in 1804. 290, 367, 255, 211.
C.W. Oct. 8, 1895. (Lane, page 185.)

1810 *Nov. 4* held at Angel Inn, High Street, St. Giles. Lodge of Instruction opened in due form.

Nov. 18 Lecture in first degree of Ancient Masonry as also on Dec. 2, 9.

1811 *Dec. 16, 23, 30*—an undated one. Jan. 13, 1811. Feb. 3.
an undated one opened also in 2nd. Degree with Fellow Craft Lecture. several others & all appear to be on a Sunday.

,, on Sunday *March 31* after the Lecture Mr. Macbean was initiated & Mr. Chew and later passed as Fellowcraft.

,, Sunday *Oct. 6* the Lodge met at Angel Inn High St. Bloomsbury probably the same Tavern.

ST. PETERS LODGE. Constituted in 1769. Named in 1791.
Erased March 3, 1830. 449, 384, 297, 298, 249, 316.
Last return 1814. (Lane, page 169.)

1811 *January 16th* A committee of enquiry held at the Rockingham Arms, Newington, Surrey to consider the conduct of Bro. Wm. Finch for "unwarrantably taking and carrying away from the "Lodge the Bible, Constitution Book and an old Minute book" when a Lodge of Emergency was called. Also of another Brother for proposing on Dec. 11, 1819, a Richard Davis to be made on emergency as going to Ireland and giving him the three degrees in one night when it was later ascertained that he was landlord of the Spanish Patriots, Lambeth Marsh and was promised the removal of the Lodge to his house.

January 18 Wm. Finch was expelled unanimously — the other Brother *might* have erred innocently.

April 9 Two sections of E. A. Lecture given.

June 11 James Cole R.W.M. The Warden reported that he had attended & had the list of members enrolled by the Clerk of the Peace for the County of Surrey.

August 6 Three degrees given to one candidate in one night.

1812 *March 24* "a very handsome Lodge presented."

1813 *October 12* Three degrees given to a Brother — a sailor on emergency.

A blank from March 8, 1814 to June 11, 1817.

1817 *June 11* removed to White Horse, Friday Street. (The letter R crossed out several times here before W.M.)

1818 *September to November* not enough to hold a Lodge so the two persons elected were passed & raised on February 28, 1820, by the Sociable Lodge, June 16, 1818, being the last regular meeting. "*S. Peters Lodge not meeting.*"

British Lodge of South Africa. In 1812 No. 629. First minute book. "Modern" Lodge still existing. 629, 637, 419, 334. British Lodge or British Lodge of Africa. (Lane, page 243.)

1812 *January 11* Meeting was summoned to hear of receipt of Warrant from H.R.H. the Prince Regent to hold at the Cape of Good Hope in this Settlement—

Bro: Wrankmore took the chair, he then gave his Wardens their charges and invested them with their jewels. Lodge was then opened in the Second degree and new & joining members were proposed. He initiated & passed Mr. Stone & closed the Lodge.

At the next Lodge there were many Naval men & constant emergency Lodges were held.

May 15 Lodge consecrated by the Provincial G. Master of Holland the Rev^d. Marcus Aurelius Parker, Chaplain to the Lodge, & all went to Church.

December 8 A Brother was brought up for remaining in a Dutch Lodge after one of the Brethren of the British Lodge was refused admission for want of a certificate.

December 28 The Officers were "sworn in" & a procession took place round the gardens.

A Lodge constituted on September 21, 1737, and erased in 1801 and Warrant re issued to Wiveliscombe, Somerset, in 1802. A "Modern" Lodge numbered 163, 148, 91, 75, 59, 55A, called "A Masters Lodge" 1738-39, and "Vacation" Lodge 1779, was at the Rummer Tavern in 1751. (Lane, page 76.)

1737 The earliest date of the Minutes is Feb. 9, 1737, but until April 6
? 1737/38 only the names of members "made for the Lodge"—or "*Holy Lodge S^t. Johns*" (which I believe applies to Brethren already made but not then subscribing to any Lodge) or names with the name of a Tavern, *i.e.* a Lodge, after them is given, or "S^t. Johns" only — possibly these 1st. two pages are Founders only. Then follows on March 23, 1737/38 "*a Memorandum*" was agreed

to, proposed on Feb. 23, 1737/38, "to reconcile the mutual "differences subsisting between the members it was resolved by "the whole Lodge then present that the R$^{t.}$ Worshipful proposed "such an expedient in order to preserve peace & harmony amongst "the Brethren reducing the same to writing." It enacts that "All & everyone entered into this Society . . . shall be "deemed Members both of the Lodge and Society now held every "Thursday evening at the two black posts in Maiden Lane and "that all cause of complaints . . . relative either to the "Lodge or Society shall cease. . . ." And close after the ending of this Memo. is a line "A Petition from the Masters "Lodge."

1738 *June 8* is the next entry & this speaks of "sick Members" & "declaring on the box" but adding the a/c for 1738—Received £190.19.10½: disbursed £105.17.10½.

April 20 It was agreed that when the Lodge is advanced to 80 the entrance shall be £1.18.6.

May 1 All disputes . . . concerning *the Benefit Society*.

June 22 "Bro. the Doorkeeper to lock up all aprons."

June 29 "The Contribution towards the Grand Charity." (This is the first mention of a ruling Body or Grand Lodge.)

August 17 "'Twas agreed that this Lodge should take a Book of "Constitution of the new edition of Bro. Anderson & pay ^{s}13/- "for the same. Bound with the 2 black Posts in Maiden Lane "on the back."

December 17 "All debates & business shall be between the E.A. "and F.C.'s part."

December 26 The fee to be "inclusive of raising M." The sick allowed 15/- per week and the attendance by a Physician or Apothecary to be paid wholly or in part.

1740/41 *January 1st* There are no minutes entered from December 26, 1738, to this date when there were regular "*Private*" & "*Public*" nights. The first is headed "Private Lodge night": the second "Public—second Lodge night": the third "Private night— "third Lodge, Jan. 15, 1740." (This should certainly by context be 1740/41.

January 8 20 were present. There was a sick report and for the first time though common afterwards "fined 2^{d} for not bringing "apron." While several Brethren gave a note of hand for £2.2.— jointly to the Lodge to release a Brother under arrest.

January 15 "On payment he shall receive a ticket from the "Stewards & the same given to the Junior Warden and the beer "brought into the Lodge room in a gallon pot."

January 22 A Bro: fined for bringing his working apron. Jewels & utensils of F.C. Lodge asked for to hold a Masters Lodge at this house & refused.

February 5 The widow of a Bro: was paid £10 at his death. Lodge lent £3 to save a Bro: from arrest who had gone surety for another Member. Brother Peake rejected from membership as he was over 40 & had given wrong age when initiated.

February 26 All Brethren to pay 2ᵈ on death of a Member.

March 5 Weekly payments for money borrowed from the Lodge to be deducted from sick claims.

March 19 Landlord complained that enough was not spent, so it was agreed by the Lodge to spend ˢ10/- at least each week.

1741 On many occasions sick reports and declaration on the benefit are noted.

August 20 Lodge to meet every fortnight & not every week.

November 5 Bro. Barker paid ˢ6/10 for breaking decanters & glasses & Bro. Pilkington ˢ1/4 for a *pain* of glass.

December 3 Lodge moved to Anker & Crown, King Street, Seven Dials.

1742 *April 2* Bro. Guevier refused admittance for making Masons illegally.

August 5 unanimously agreed that the Society present insists that the Lodge at the Kinges Arms, Tower Street Seven Dyalls shall com into our artickles in every particular consistant to ours printed ones.

September 2 Payments ˢ10/6 for making, ˢ5/- entrance, 6ᵈ to Clerk, 6ᵈ to Tyler, 3ᵈ for his articles, 2ᵈ for list of trades — including raising if within 3 months. A F.C. joining *must* be raised within 3 months.

November 18 To purchase 3½ dozen aprons for the use of the Lodge.

1744 *December 20* "ordered his name to be erased & excluded him: "afterwards drunk his health."

1746/47 *March 19* treated with King's Arms Lodge and if this be not accepted "Every Member shall have liberty to propose and enter any Brother or person a member hereof *gratis* without taking any ballot, which recommendation shall be sufficient—but not above 45 years and otherwise qualified according to articles. This to cease when the number of members is 60."

1747 *April 2* Refusal of Kings Arms Lodge, so it was agreed that the above resolution should be put in force.

The book ends with formal meetings on April 16 and August 6, 1747.

Then two *Lists of Members* names & quarterage, but no year. A similar list of 1753, 1754, 1755, 1756.

LODGE ACCOUNTS 1752 December 18 to 1757 December 15.

1753 *January 15* To Bro Worthy for cleaning & mending the perfect & ruff Ashler & Broach and Trunell.

1754 *March 17* Paid by Bro Walker new married s2/- by Bro Purlis a son s2/-.

The other end of Minute Book.

1751 *November 18* in Mastership of R.W.Bro: the Revd. Mr. William Williams—

Proposal to hold a Master Lodge every Sunday night was negatived but it was agreed by 11 Brethren "to hold a Master "Masons Lodge on every last Monday in the month when there "shall happen to be five Mondays in the month."

1752 *February 3* Mr Jonathan Frier formerly a member of this Lodge 148 when held at the Swan in New Street.

June 15 Bro Scriven being chose Master by ballot chose rather to pay his fine of 2 bottles than serve.

July 6 It was proposed that for the future this Lodge do wear white ribbons.

1754 *February 18* G Lodge written order *inserted in book* that no Brother have more than one Degree on one day & a minimum fee.

March 17 Bro. Walker paid his bottle for his new bride.

May 20 Lodge presented with "a Masters Jewel viz a silver square "butifel set with cristiel stones."

June 17 presented with four rich silver ribbons for the jewels.

August 19 Bro Baker presented the Lodge with 1 bottle on account of his being raised an "*Insino*" in the Militia.

1756 *January 19* Lodge to be moved to Sugar Loaf Fleet Street.

November 1757 the last regular meeting noted at Sugar Loaf—4 pages later August 15, 1760, *Lebeck Tavern, Strand.* Visitors' List. And then only Lists of Members and Visitors names up to June 15, 1769.

THE TUSCAN LODGE No. 184 in 1807. Erased in 1830—no returns after 1814. Constituted 29 Jan., 1765. "Lusitanian" Lodge in 1811. Freemasons Hall Medal 1783. Erased in 1775, re-instated 1777. Erased Feb. 12, 1800, re-instated April 9, 1800.

Memorandum—Members extracted from the Minute book, 16 in number to Sept., 1804. 333, 272, 215, 216, 184, 223.

(Lane, page 139.)

Headed in Minute Book as "Old Tuscan Lodge."

1807 *October 8* (1st entry in book) Ram Inn, Smithfield. Election of W.M. and Officers in 3rd. Degree.

October 20 Minutes confirmed at a Lodge of Emergency.

November 12 2nd. & 3rd. given on one evening to (2) members.

1808 *May 12* Proposals to meet at i. Globe Tavern, Moorgate. ii. Crown Tavern, Clerkenwell. iii. Britannia, Little Britain.

July 7 Met at Globe Tavern, Moorgate. A Brother given 1st. & 2nd.

October 6 Met at Ram Inn, Smithfield. Bro. Blackwell noted as "passed as Fellowcraft in Universal Lodge of Instruction in "Shoreditch."

October 20 Bro. Gilkes of Globe Lodge attended. Bro. Coles proposed Bro. Moss as "A Mason under the Constitution of the "Duke of Athol to be initiated under the sanction of the Prince "of Wales, Grand Master of ancient free & accepted Masons." to meet at Bro. Turners, the Gentleman & Porter, Nicholl Square.

December 22 to meet at the Unicorn near Norton Falgate.

1809 *January 7* adjourned to the Queen's Head, corner of Angel Street, S. Martin's.
to meet at the Sun, London Wall.

April 5 Met at Ram Inn, Smithfield.

April 20 Met at Edinburgh Castle, Strand.

September 7 "The Treasurer to claim the sum due on the Hall "medal & that the sum received shall be applied to the liquidation "of G.Lodge & the Treasurer."

October 12 "R.W.M. signed a consent or authority for Treasurer to receive above money due."

November 2 moved to the Plough, Windmill Court, West Smithfield.

1810 *February 13* Mr. Thos. Hunt, Surgeon of St. Bartholomews Hospital, made. "The necessity of adhering to the ancient Land marks, as "recommended by the Lodge of Promulgation was explained "to the Lodge." Cash received £25 lent to the Grand Lodge. Paid for recovery of the jewels £1.17.6.

November 15 not enough members to hold the Lodge.

The last entry in the book.

Lodge held in 17 Regiment of Light Dragoons. No. 285 Antients afterwards 361. Constituted Sept., 1794. Erased in 1828. (Lane, page 183.)

1802 *September 16* first entry. *At Manchester.*

September 20 Manchester men as well as soldiers were initiated.

1803 *February 4* At a Royal Arch Encampment held this date 4 Brethren having regularly passed the chair were initiated into the mysteries of the Holy Royal Arch (the principal officers being High Priest, and Scribes).

Blank from March 7, 1803, to August 9, 1805, *at Dublin.*
,, ,, August 15, 1805, to September 21, 1808, at *Fort William, Calcutta.*

1808 *September 21* After long separation the Brethren met in the Lodge room of 338, xiv. Regiment. Privates were allowed as members.

September 28 Four members passed the Chair.

October 12 A Royal Arch Encampment & on *November 15.*

November 21 Visited R.A. Chapter held in xiv. Regt. No. 338.

November 23 A quarrel with No. 317 about non reception of a Bro: & "next day received a notice from them which is preserved "in the Lodge chest."

December 9 A Grand Encampment of Knights Templar under the sanction of 285 & 338 was held. Six were dubbed Sir Knights Templar, S. John of Jerusalem & Knights of Malta "and passed "the night in great & glorious harmony."

1809 *April 21* Met at Surat.

June 5 All Officers of the Lodge were ballotted for and not appointed by the W.M.

June 19 Lodge in 2nd. Batt. 57 Regiment mentioned.

August 4 Candidates introduced from the 56th. Regt. but not appearing at the Lodge called, their introducer Sergt. Brown was held responsible for the expenses of the Lodge was to be reprimanded

and "the W.M. & Brethren find themselves with much concern "compelled to dispence with any future Masonack application "from the representatives of H.M. 58th Regiment."

October 11 a Bro: expressed his determination to resign as long as the present Master occupied the Chair & his name was by vote erased: another Brother was found "an improper person for "admittance." Also another Brother erased for improper & unmasonic expression, & the Minutes end "*This night concluded* "*with great harmony.*"

December 1 another Brother ballotted out of the Lodge.

December 6 In the afternoon a Past Masters Lodge was held when 5 Brethren *past* the Chair. Bro. McCabe presented a most valuable Bible. In the Evening a H.R.A. Encampment was held & 3 Brethren were initiated in the mysteries of the H.R.A. and Superexcellent Masons.

1809 *December 11* A Past Masters Lodge was held followed by a R.A.C. & superexcellent Mason.

December 27 A Past Masters Lodge was held & 3 Brethren regularly passed the Chair.

1810 *January 1* A Brother was expelled for unmasonic conduct followed by a letter to the W.M., and his conduct reported to Grand Lodge.

February 5 Three lesser candlesticks to be provided by the Lodge.

February 19 R.A. Chapter: and on *May 14* H.R.A. Superexcellent and Link.

March 5 Two Ivory Columns presented for the Wardens.

June 24 St. Johns Day—a Past Masters Lodge held.

September 3 A Brother expelled for three months.

October 8 H.R.A. and Superexcellent held.

December 27 6 members passed the Chair & two on *June 24, 1811.*

1811 *January 7* "A Brothers conduct as a Mason both in & out of the "Lodge has been for a considerable time of so *glaring* a nature "that his remaining in the Body is considered as dangerous and "disgraceful to the Craft"—unanimously expelled for three months.

3 other Brethren expelled.

1812 *February 7* the Lodge moved to *Kaira* having left *Surat.*

March 6 The Colonel gave leave to build a Lodge Room.—

September at *Ruttepoor Cantonments*—H.R.A. Chapter with Superexcellent, Mark, & Link, a Brother Expelled for 3 months—among gifts to the new Lodge room were a Canopy—a Lodge superbly painted etc.

October 16 Rutten Poor Barracks "a Grand Encampment of Holy "Sir Knights Temlars & St. John of Jerusalem and Nights of "Malta was opened" and six Brethren dubbed.

October 29 Silver medals presented to Brethren who were departing for Europe.

November 6 Two expulsions.

December 28 a Past Master Masons Lodge—a Bro expelled for consorting with the most conspicuous bad characters of the Regt.

1813 *April 6* H.R.A. Chapter with Superexcellent.

July 4 Ruttanpour—a Bro expelled & also on *September 20* & *November 15*.

July 7 over 100 Rupees stolen by breaking open Lodge & chest.

August 2 Lodge rebuilt.

September 20 "The Lecture of the Floor cloth was gone through."

October 5 at *Kaira* where a Grand Encampment of Holy Knights Templar was opened in ancient form.

1814 Three others expelled mostly for Regimental offences.

December 5 Letters were read from Grand Lodge in reference to the Union—No. made 361.

1814 *December 27* A Past Masters Lodge was opened.

1815 *February 6* List of Members K.T. 20—R.A. 5—M.M. 4.

June 24 Past Masters Lodge called also a Chair Masons Lodge.

November 8 An excellent Masons Lodge was opened, 3 passed the Chair & a H.R.A. Chapter opened & 5 took Degree and Superexcellent. 2 Brethren expelled.

1816 *June 24* A Chair Masons Lodge opened.

July 22 An excellent Masons Lodge opened & 2 passed the Chair.

October 7 H.R.A. Chapter — Superexcellent, Mark, & Link held. 3 Brethren expelled in the year.

December 27 A Chair Masons Lodge was held.

1817 *February* Camp *at Baroda.*

June 16 returned *to Kaira.*

June 24 Chair Mason Lodge.

August 18 A trunk & Bullock provided for carriage of jewels etc:

August 25 H.R.A. assembly — Superexcellent, Mark, & Link also given.

1818 *May 13* Resolved that a Charter be applied for under the United Grand Chapter of England & that the Companions be registered.

At Ruttonpoor from May 4, 1818, to Oct. 27, 1819, and then *to Kaira.*

1819 *August 4* R.A. Chapter. 15 installed at R.A., Excellent, Super-excellent, Mark & Link.

Last entry Jan. 1, 1821.

At the other end of Book are several Cash accounts & Lists, also copies of a few letters sent to the Grand Secretary & to the Grand Scribe E.

Bro. W. B. HEXTALL said:—

I am sure it will be your wish that a very cordial vote of thanks should be offered to Bro. Hammond for the paper which he has read to us. Probably it would be difficult to find material likely to be more useful than the proceedings of old Lodges where our forefathers in Masonry met; discovering as they do their little peculiarities, customs and manners, some of them not always of the first water.

Bro. Hammond at the outset of his paper called our attention to the illiterate way in which the Minutes of these old Lodges were kept. Now, perhaps the salt of our discussions in the Quatuor Coronati Lodge is criticism. It would ill become me to question anything that our brother has told us in his paper to-night, but I should like to say that I do not go quite so far as he does in placing everything that we find in these old records that does not quite accord with ideas of 1915 to illiteracy on the part of those who kept these books 150 years ago. It is within the knowledge of most of us that not so very long ago there were peculiarities of speech which were not only indulged by those of lower degree, but by those about whose possession of education and social status there could be no doubt. If we look back to the eighteenth century, to the writings of Pope, Walpole, and others, we shall find such expressions as "you was" and "was you?", and so on, which were not at all uncommon. Such expressions were made use of without the slightest intention of offending the ears or morals, but they would be considered very strange in these days, either by word of mouth or in print. Then, too, with regard to pronunciation of words, I myself remember an old gentleman of position and education, who long ago surprised me by saying "obleege" for "oblige." These matters change from one generation to another, and I think that, having regard to the manners and customs of their day, we ought to hesitate a little before we put down all the eccentricities of our ancient brethren as the result of their illiteracy; and should be cautious in persuading ourselves that their manners mark them as of lower stamp than we should otherwise have supposed. I should like to know whether Bro. Hammond noticed these peculiarities of spelling more or less amongst those who were 'Antient' or 'Modern' Masons.

The Tuscan Lodge between October, 1807, and November, 1809, appears to have met at no less than nine different places, which rather indicates that the brethren were of a restless nature.

There seem to have been two Lodges of Sincerity, working at the same time, because in 1768 the present Lodge of Sincerity, No. 174, was warranted. The warrant was stated to have been destroyed by fire in 1849, and a warrant of confirmation was granted in the same year. The members of that Lodge are set out in the *History* written in 1888 by Bro. John Newton; and it is a coincidence that the members of the Lodge from its inception seem to have been drawn from the South side of the Thames; in fact, well within the locality in which the Lodge of Sincerity of which we have heard in the paper also met.

There is a reference in 1799 with regard to the removal of the furniture of the Lodge from Bermondsey. I mention this because Bro. Hammond suggested that the St. Michael's Lodge was probably a Lodge of Instruction attached to the Lodge of Sincerity. Was the Lodge of Sincerity an 'Antient' Lodge? I did not gather if that were so. We find that the St. Michael's Lodge was an 'Antient' Lodge. Perhaps this is worthy of consideration, for if the Lodge itself was a Modern Lodge, and the Lodge of Instruction was an 'Antient' Lodge, the difference which resulted would be accounted for.

In regard to Lodges of Instruction generally, it is noticeable that in 1802 this St. Michael's Lodge was instituted as a Lodge of Instruction. Elsewhere, the Tuscan Lodge is stated on October 6th, 1808, to have had a brother passed as a F.C. in the Universal Lodge of Instruction in Shoreditch. Here we have a mention of a Lodge of Instruction in 1802 and 1808, and this is the more noticeable because our late Bro. Sadler, in his *History of the Emulation Lodge of Improvement, No. 256* (1904), wrote that he believed the origin of that Lodge dated from 27th November, 1823, and it is interesting to know that there were at least two Lodges of Instruction existing in London several years before that.

I move a very cordial vote of thanks to Bro. Hammond.

Bro. W. WONNACOTT said:—

I have very much pleasure in seconding the vote of thanks to Bro. Hammond and in doing so to take the opportunity of passing a few remarks upon the subject matter of the paper.

By way of general criticism I should like to say that he has at once given us too much and too little, in this paper—too much, because he puts in his synopsis no less than twelve Lodges; and too little, in that he might have given us a paper of lasting value and interest if he had confined himself to one or two of the Lodges and dealt more thoroughly with their records. He has selected for his research those nearing the Union, but amongst the twelve on his list there is one of 1737, which to me is the most interesting of all, being of the period to which I have directed my attention more particularly.

The Lodge, *No. 163* of the first enumeration, met at the White Swan in New Street, Covent Garden, the identical tavern at which the Friendly Society of F. and A. Masons (1737) also met, and I gather from information to hand during the last two years that the Friendly Society was started after the Lodge was formed, and must have been a rival body. No. 163 was at work nearly six months

before it received its Constitution from Grand Lodge, but the Friendly Society (the full title was "The Friendly Society of Free and Accepted Masons") began at Mr. Stanhope's in the tenth year of the reign of King George the Second.

In his paper, Bro. Hammond refers to the earliest Minute as 9th February, and says that the first two pages are taken up with the names of Founders only. I should like very much to know what he proposes to do with these two pages of names, or with any other lists which occur in any of these old Minutes. We need every list of brethren; we want to know the names of all the members who were the Masters and principal officers, and particularly the lists of visitors, because I find from experience that it is the Visitors' list that links up Lodge with Lodge. As this one was at work on the 9th February, it appears that the Friendly Society was an interloper, and hence the quarrel between Lodge and Society, which was mentioned in the paper.

The date given in the rules of the Society is 31st March of the same year. Both the Lodge and the Society moved at the same time to the Two Black Posts in Maiden Lane, and it is at that tavern that we now read of these quarrels where the W.M. of No. 163 threw out a suggestion with a view to ending the dispute.

The numerous omissions from Lane's *Records* ought to be filled, and I hope that Bro. Hammond will do this with regard to the Lodges of which he is now treating. This paper should not be printed without considerable additions, otherwise anyone else taking up the subject will have to start afresh, whereas if the writer will complete these lists and publish them as an appendix to his paper we shall have all the information they contain more readily accessible to all students.

I must take exception to Bro. Hammond's comment upon the resolution of the Lodge in 1746, which was to the effect that any member might propose a brother or person without ballot until the total of sixty was reached. Bro. Hammond expressed his opinion that this was equivalent to going out into the highways and byways to get members. The King's Arms Lodge, with which No. 163 proposed to negotiate, is now the Westminster and Keystone Lodge, No. 10, which moved to the King's Arms, Seven Dials, from the Rummer, Cheapside. The idea was to effect an amalgamation between the King's Arms Lodge and No. 163, but the former (being much the senior) refused to join. Apparently No. 163 was willing to receive all members of the other Lodge gratis and without ballot. That is what the resolution is intended to convey. A stipulation was made that no one was to be accepted who was over 45 years old; and we see that a Bro. Peake had been rejected in 1741 because he was over 40. This regulation was quite a common one in the laws of the early Lodges.

Some of the Minutes of this Lodge have already been quoted by Bros. Gould and Sadler.

As late as 1752 we find Bro. Jonathan Frier attending the Lodge. Strange that after all those years (he had been a member when the Lodge was No. 148 at the Swan in New Street) he came back to his old Lodge. He was one of the members of the Friendly Society, but Bro. Hammond does not say whether the entry of 1752 refers to re-joining or only to a casual visit paid by Frier.

In dealing with the *Lodge of Sincerity* No. 71 of 1781, the accounts give much interesting information. The reference in 1816 to the Lodge of Reconciliation evidently means the expenses of the Master in going by coach on the 20th of

May when the Special Grand Lodge was called by the Duke of Sussex, and the ceremonies were finally rehearsed for adoption by the Craft. All the taverns referred to will need to be carefully entered in Lane's list. Bro. Hammond says "Nothing of importance [from 1802] till 1812." Surely something in ten years can be found worthy of our attention. One of the items in the accounts is "2 aprons, 13/-" in 1802. This was the period when aprons were of leather and were no longer the 1/6d. variety of earlier days, when they were of linen or calico.

The Royal Mecklenburg Lodge. We are only given four entries of the period during which it was in London. One of these, in 1780, mentions a visit paid by a Grand Officer, Captain Hatch; this brother was John Hatch, who was a Past Grand Steward and S.G.W. both in 1774, and also a member of the Grand Stewards' Lodge and of the Somerset House Lodge. He was eventually excluded from the Stewards' Lodge for non-payment, owing four guineas arrears at the time he was struck off.

On another occasion in the same Lodge, the Senior Warden claimed to rule the Lodge. We know that in the General Regulations in Anderson's *Constitutions* of 1723, compiled in 1721 and afterwards slightly altered, it is pointed out that in the case of the sickness or death of the Master, the Senior Warden shall rule, provided no other Master is present.

In the 1723 *Constitutions* the Regulation reads:—

> II. . . . And in case of Sickness, Death or necessary Absence of the *Master*, the senior *Warden* shall act as *Master pro tempore*, if no Brother is present who has been *Master* of that *Lodge* before. . . .

While in the 1738 edition Anderson gives (p. 153) the New Regulation II., under date 25th November, 1723, and states in the margin—" But was neglected to be recorded."

> It was agreed, that if a *Master* of a particular *Lodge* is deposed or demits, the *Senior Warden* shall forthwith fill the *Master's* Chair till the next Time of chusing; and ever since, in the *Master's* Absence, he fills the Chair, even tho' a *former Master* be present.

I may also here refer to the form of investiture of the S.W. as given by Preston in his *Illustrations*,

> Your regular attendance . . . is necessary; as in my absence you are to govern this lodge . . . &c.

I have frequently found in old Minutes that when the Master was absent, and although a Past Master was present, the Senior Warden took the Chair and appointed the Junior Warden to take the S.W. Chair, with a Deputy Junior Warden. I have also come across one entry of the Senior Warden actually making a Mason in the Lodge, and the Past Master arrived at ten o'clock and then took the Chair. It must have been quite usual for the S.W. not only to rule the Lodge but to sit in the East, and occasionally to make Masons.

In 1786 a letter was received from Grand Lodge regarding Richard Dickson. In reviewing the *History of the Phœnix Lodge* (231 Athol) some years ago, I could find no information of the Founders of the Lodge; here I come across four

of them. They must have been made Antient Masons elsewhere and in the latter part of 1785 they founded a Lodge at the Swan Inn, Blackman Street, Southwark, now 173. Among them were Richard Dixon, Thomas Lulham, Stephen Talbot (not Tabbot), and Wm. Warham. Undoubtedly because they went over to the rival Grand Lodge the Grand Lodge of the Moderns expelled them, as referred to in the note given in the paper.

The Tuscan Lodge. I have no comments to make, except that the Lodge met at many taverns in a short period. I suspect that this was probably while the first meeting-place was being rebuilt, for I see that they came back to it afterwards. In any revised edition of Lane, I trust that the meeting-places of this Tuscan Lodge will be properly recorded.

With regard to *St. Peter's Lodge* nothing seems to call for mention, save that the two Coles were members, as well as James Asperne, the latter being Master in 1795. He was a book-seller in Walworth and wrote one of the songs in Cole's book, wherein he is described as a Past Master of St. Peter's Lodge.

Bro. Hammond suggests that the mention of Finch and the other brethren who got into trouble in 1819 is an error for 1810. I think the correct date may be 1809, as I have traced that particular brother to that date.

The British Lodge of South Africa suggests nothing, except that in 1911 they published a Souvenir of their Centenary and I rather fancy that this Minute Book must have been sent over in connection with that event, and not returned. One would hope that before it is returned to the proper custody we shall have full extracts taken.

With regard to the Lodge held in the *17th Regiment* of Light Dragoons, all the entries are exceedingly interesting, and the chief points to be noted are the numerous removals from camp to camp which are not entered by Lane, who merely mentions that they met at one place, giving no references to the many others. In 1808, after a long separation, the Brethren met in the Lodge room of 338, 14th Regiment. This was the Lodge in the First Battalion of the 14th, which had two Athol Lodges and also an Irish Lodge.

The quarrel which took place on 23rd November about the non-reception of a brother was with Lodge 317, which had seceded from the Moderns and joined the Antients, and in Lane it is entered as working at the same date under both. Lane also notes that it was retained on the Register until 1817, whereas these Minutes carry it on to 1819.

Although the last entry in the Minute Book under discussion is given as 1st January, 1821, the Lodge went on working until its erasure in 1828. We have evidence of this in the former year in the Craft and R.A. Certificates of Frederick Schuler, already reproduced in our *Transactions* (*A.Q.C.* xxv., 89). There is the reference there, at the head of the R.A. Certificate, to its working "under the "sanction of the Craft Warrant of Lodge 361 [Athol] prior to the 27th December. "1813." This may possibly refer to the date of the Union, and points to the practice of the R.Arch ceremonies under the new regime, as formerly under the Antients, in spite of the fact that the Lodge applied on 13th May, 1818, for a new warrant under the "United Grand Chapter of England." Was there such a body at that date?

The Lodge in the Second Battalion of the 57th Regiment of 1809 was No. 41[a] of the Athols mentioned in the "Ahiman Rezon" of 1803 and 1807, and under the latter date it is entered as not working, no returns having been made after 1756. Here we have the Lodge at work nearly half a century afterwards, but in Lane there is not a trace of the whole of that 50 years.

Mention is made of the 58th Regiment, another Regiment which was evidently full of keen Masons. The Second Battalion also had a Lodge, but there is no mention in Lane of its having been stationed in India. It also had two Irish Lodges.

St. Michael's Lodge has already been dealt with, and I need not refer to it. Gilkes was a member. The Angel Tavern, St. Giles, or the Angel Inn, Bloomsbury, is now the Angel and Crown on what was then the high road from London to Oxford.

There is nothing to say concerning the *Neptune Lodge*, except that it worked the High Degrees. Only one member is mentioned, and I have been unable to trace any particulars of him.

We are very grateful to Bro. Hammond for bringing forward these extracts and we look for something more which, when presented in proper form, will be of value to students. I hope he will give us full lists of members and visitors, officers and taverns, and I feel sure that his paper will then be remembered with gratitude.

Bro. W. J. Songhurst said:—

It is most unfortunate that the advance proofs of Dr. Hammond's paper have been much delayed in delivery to the members of the Lodge. It is unnecessary to attribute blame for this delay, which Brethren will understand might with equal truth be thrown upon the much maligned printer or the long suffering Post Office. Be that as it may, it is a fact that some of the copies only reached their destinations so late as yesterday, and consequently full opportunity has not been afforded for making careful study of the paper. This is the more to be regretted as a difficulty always arises in considering papers based upon questions of fact, for it is only by making a careful comparison with writings in other directions that we are able properly to estimate their value.

Lodge histories are presented to us in a variety of forms, and while the great majority are no doubt written primarily with the object of interesting the members of the particular bodies of which they treat, yet the writers pursue their own lines and bring their subjects forward from their personal points of view. Thus one writer may condense the whole of the Minutes into a pleasantly written history; another may extract quaint expressions or peculiarities of procedure; another will mainly devote his attention to the identification of the different houses at which the Lodge met; another, with commendable zeal, will extract full lists of members, giving so far as possible Masonic biographies; another, having in mind the question of hospitality, will present the names of Visitors, noting the Lodges from which they hailed: another, examining the various inventories, will

endeavour to ascertain which of the former possessions are still the property of the Lodge and note particulars of the donors; and so on. And while all such methods have their advantages, it is, I am afraid, only in rare instances that we find that the printed records, in addition to being of interest to the present-day members, are also of great value to the student of Masonry generally.

Masonic history has been likened to a mosaic, of which the framework has been more or less defined, leaving the details to be filled in by fragments which can be found in many quarters; and it has often seemed to me that these fragments lose very much of their utility if their edges are cut off, or they are otherwise mutilated by superficial polishing, because the difficulty of fitting them into their proper places is so much the more increased.

I do not, of course, suggest that Bro. Hammond comes before us to-night as the writer of a Lodge history, and he, I am quite sure, would be the first to disclaim any such intention. Had that been his object, I feel certain he would have confined his attention to the books of one particular Lodge instead of condensing those of ten or a dozen into one single paper. And perhaps it may be asked why I mention present-day Lodge Histories when dealing with a paper whose references are for the most part to Lodges which are extinct. My feeling is that even extinct Lodges have their place not only as portions of the big Masonic picture, but as throwing side-lights upon the history of Lodges in existence at the present day.

It must be borne in mind that although Lodges have at all times been separate units, we have evidence here and there of a certain amount of what may be termed accidental grouping. This was, perhaps, particularly so in London during the eighteenth century, when brethren who belonged to several Lodges must have exercised an unconscious influence towards uniformity of practice. There was, too, in many Lodges a constant interchange of visitors, which no doubt tended in the same direction, and it seems to me, therefore, that it is advisable for every Lodge historian to examine the records of other contemporary Lodges, and so, perhaps, be able to show how practices which at first seemed peculiar to his own Lodge were in reality those adopted by certain sections at the particular time. In making such a comparison the student should also carefully note what the records do *not* contain, because negative evidence is by no means to be despised.

For those who desire to follow this suggestion, Bro. Hammond's paper should be extremely useful, as it places brethren in possession of information concerning some of the books in the custody of the Grand Lodge of England, and the list is provided with what I am sure will be looked upon as a convenient index. Bro. Hammond does not claim to have referred to all the Lodge Books under his care, and I hope that at some future time, he may be able to give us particulars of the remainder, so that we may have a complete record in our *Transactions*. And for students generally I am quite sure that Bro. Hammond would wish to apply to his own department at Freemasons' Hall the resolution of the Royal Mecklenburgh Lodge in the year 1794 to the effect that "No one may take a book out of the "Lodge, but may come and read in the Lodge room."

Bro. J. Littleton *writes*:—

Two months after the erasure of the Royal Mecklenburgh Lodge its warrant was assigned to the Moira Lodge No. 606 (my Mother-Lodge), now the Moira Lodge of Honour No. 326. This assignment of the warrant of an erased Lodge was in accordance with the then practice of Grand Lodge, which had been advised that, although the Act of Parliament of July, 1799, prevented the constitution of additional Lodges, the Grand Master had power to assign the warrant of an erased Lodge to Brethren desirous of forming a new Lodge. Bro. Lane, in his *Handy Book to the Lists of Lodges*, speaking of the warrant of the Moira Lodge, says: "It was the first ever issued by the Grand Lodge of England, showing the record "of the previous holders." The history of the Royal Mecklenburgh Lodge, as officially summarised by Grand Lodge in the Moira warrant, dated "this 5th day "of April A.L. 5809 A.D. 1809," is as follows:—

> Whereas it appears by the Records of our Grand Lodge that on the 28th day of November 1763 a Warrant of Constitution was granted in due form under the seal of Masonry to certain Brothers therein named respectively Master Masons for the purpose of holding a Lodge of the Most Ancient and Honourable Society of Free and Accepted Masons, and which was accordingly opened at the House known by the sign of the Hermoine and Active Frigate in Compton Street Soho in the County of Middlesex under the title or denomination of the Royal Mecklenburgh Lodge and was numbered 307. And Whereas it also appears by the said Records that in the year 1766 the said Lodge removed to the sign of the Cock in New Street St. James's. That upon the general alteration of numbers in the year 1770 it became No. 249 and that in the said year 1770 it removed to the sign of the Red Lion at Hyde Park Corner. That in the year 1778 it removed to the sign of the Barley Mow in Piccadilly. That by the general alteration of numbers in the year 1781 it became No. 199. That in the year 1784 it removed to the sign of the Bricklayers Arms at Croydon in the County of Surrey. That in the year 1786 it removed to the White Lion Inn at Croydon aforesaid. That by the general alteration of numbers in the year 1792 it became No. 170. And that in the year 1796 it removed to the sign of the Green Dragon in Croydon aforesaid. And Whereas the Brethren resident at Croydon who composed the said Lodge had for many years neglected to communicate with the Grand Lodge or to contribute to the Funds of the Society agreeable to the Laws of the Grand Lodge and for which neglect they were apprised by repeated notices from the Grand Secretary that they would incur the censure of the Grand Lodge but to such notices they paid no attention The Grand Lodge did therefore on the 10th day of February 1809 for such neglect and contempt declare the Brethren residing at Croydon to have forfeited their right and title to the Warrant or Constitution of the said Lodge.

It will be noted that the temporary return to the Bricklayers' Arms, Croydon, in May, 1794, is not recorded, while the removal to the Green Dragon was not reported to Grand Lodge until 1796.

Bro. ANDREW HOPE *writes:—*

To many of the curious extracts from old Minutes quoted by Bro. Hammond, there are parallels in the Minutes of Lodge 39 at Exeter.

In the Barley Mow extract of 1790, regarding the giving of three degrees in one night: in 1810, at Exeter, a Mr. John Matthews, a yeoman of the neighbourhood, was proposed, balloted for, initiated, passed, and "risen to the sublime "degree of a Master Mason" at one sitting of the Lodge.

In 1806 "the W.M., S.W., J.W., the Secretary, and the Treasurer were "sworn into their respective offices."

"Passing the Chair" was quite a common occurrence to enable Master Masons to be present at an installation. So late as 1824 at a meeting were 7 P.M.'s present, four brethren "passed the Chair" and only one of the four ever became Master.

Up to 1803 the Master's Lodge was held apart from the Fellow Craft's.

Only on one ocasion was the Lodge held on a Sunday, and that was in 1833 to initiate "Samuel Witton, Gentleman, Guard of the Cheltenham Coach."

Emergency as cause for a hurried initiation is given on one occasion as— "in consequence of his intended journey to Dorchester."

The tracing board is called the Floor Cloth on one occasion, and the Lodge on another.

It was customary at one time to take a ballot before conferring a higher degree on a brother in all three degrees.

Indeed, in my *History of St. John the Baptist Lodge, Exeter, No. 39*, are many such extracts as those given by Bro. Hammond. As the Lodge was working from 1732 this is not to be wondered at, for the ways and customs of Masonry at that period and through the eighteenth century were largely imitative.

The "Passing the Chair" was necessary to taking the Royal Arch degree of the period.

Bro. C. GOUGH said:—

I should like to express my appreciation of the privilege which has recently been granted to members of the Correspondence Circle, by allowing them to obtain advance proofs of papers on application.

In the account of the Lodge of Sincerity, mention is made of Bro. Jones and Bro. Preston. May I ask whether these were Stephen Jones and William Preston?

The Lodge of Reconciliation is referred to in the Minutes of this Lodge, and it is stated that the Master attended one of its Meetings, but according to the list of names given in Bro. Wonnacott's paper on the *Lodge of Reconciliation* in *A.Q.C.*, vol. xxiii., no one appears as Master of the Lodge. Perhaps Bro. Hammond may be able to supplement his paper by giving us the name of the Master.

It has occurred to me that the reference in the old Lodge of 1737 to the negotiation with the King's Arms Lodge might possibly be useful in throwing light upon that which is now the Westminster and Keystone No. 10, as nothing appears in their records between the years 1730 and 1732.

Bro. O. H. BATE *writes*:—

Under the heading "British Lodge of South Africa" and against the date May 15th, it is made to appear that the Rev. M. A. Parker was the Provincial Grand Master under the Grand Lodge of Holland. Such was not the case, the Brother named never held any Dutch office.

A W.M. of the British Lodge some few years ago published some notes on the history of his Lodge, and says:—

> The British Lodge was consecrated at its sixteenth meeting on the 16th May, 1812, by the Rev. Bro. Marcus Aurelius Parker, Chaplain to the Lodge, and the W.M. installed on the same day by the Provincial Grand Master of the Netherlands Constitution, Bro. J. A. Truter.

I have not had an opportunity of seeing the British Lodge Minutes, so do not know whether the 15th or 16th May is correct. I shall enquire of the Secretary of the Lodge as to how the book got to Grand Lodge, he will at any rate know whether it was in connection with the Centenary Warrant.

Replying to the Comments, Bro. Dr. WM. HAMMOND said:—

My paper has done exactly what I wished it to do: it has brought forth some opinions as to the best lines to take up in treating of old Lodge Records, in order to gain useful information.

Bro. Captain Hatch, to whom Bro. Wonnacott has referred, was a Past Senior Grand Warden and only his name and, I think, his signature appear in the Minutes.

In reference to Mr. Jonathan Frier, a member of No. 148, my recollection is that he re-joined the Lodge.

With respect to the entry in the Minutes of the Lodge of Sincerity as to the Lodge of Reconciliation, there is merely noted "Lodge of Reconciliation, 15/-."

I think Bro. Wonnacott has rather missed the point I intended to make in regard to the Senior Warden claiming to rule the Lodge. I wished to draw attention to the latter part of the sentence "finding a difference between the By Laws "and the Constitutions." The question was that the By Laws of the Lodge were different to the Constitutions of Grand Lodge and by leaving the matter open for discussion the brethren wanted to imply that the By Laws should be adhered to and not the Constitutions on this particular matter.

With reference to the names of the visitors and the Lodges to which they belonged, I have been struck by the enormous benefit it would be to have a complete list of these got out. I have already ordered a book in which to enter the names of all that I come across.

I may say that, in addition to the old books into which I have looked in connection with my paper to-night, I think there are about fifty more to be inspected at some time or another.

'FREE-MASON' ABOUT 1700, A.D.

BY BRO. W. B. HEXTALL, P.Prov.G.W., Derbyshire.

SOME addition to the scanty material we have relating to the epoch immediately preceding the Masonic 'Revival' of 1717 is contained in a hitherto unnoticed volume, *The City and Countrey Purchaser, and Builder's Dictionary: or, The Compleat Builder's Guide. . . . By T.N. Philomath. London, 1703;* 8vo., 288 pages, with 22 pages of "Prelude or Proæm," and in the definitions there given, some of which are:—

Page 11. ARCHITECT. A Master-workman in a Building; 'tis also sometimes taken for the Surveyor of a Building, viz., He that designs the Model, or draws the Plot, or Draught of the whole Fabrick; whose business it is to consider of the whole Manner and Method of the Building, and also the Charge, and Expence.

,, 28. BATTEN. I must tell you what Sense I have observed Workmen to use it in, (by Workmen, I mean Carpenters and Joyners) . . .

,, 52. BRICKLAYER'S WORK in the City is of various kind, viz., Tyling, Walling, Chimney-work, and Paving with Bricks and Tiles. But in the Country 'tis common for the Bricklayer's Trade, to comprehend the Maisons and Plaisterers also. . . . I rank it under its particular Branches, or Parts, viz., Walling, Tyling, Chimney-work, Paving, &c.

,, 56. BROAD-STONE. 'Tis the same with Free-stone. . . . The use of these sort of Free-stones, which are called Broad-stones is . . .

,, 60. BUILDING. I would by no means have any one that intends to Build a Structure . . . without the Advice, or Assistance of a Surveyor, or a Master-workman, that understands the Theory of Architecture, and is capable of designing a Draught, or Model, according to the Rules of Art.

,, 62. . . . the chief thing to be considered of by the Surveyor, or Master-workman, before he makes his Draught.

,, 74. Before any dimensions are set down, the Work-master's and Workmen's Names ought to be expressed:

,, 130. DRAUGHT, OR DRAFT. . . . these Draughts will be a great Guide to the Workman. . . . The drawing of Draughts is most commonly the Work of a Surveyor, tho' there be many Master-workmen that will contrive a Building, and draw a Draught, or Design thereof, as well as most (and better than

some) Surveyors. But whoever makes a Draught of a Building, ought to be very well skill'd in the Theorical Part of Architecture.

,, 143. FREE-MASONS WORK. V. [See] The Particulars in their proper places of the Alphabet.

,, 181. HOUSE. . . . some ingenious Workmen that understand the Speculative Part of Architecture, or Building: But of these knowing sort of Artificers there are few, because but few Workmen look any further than the Mechanical, Practick, or Working Part of Architecture; not regarding the Mathematical, or Speculative Part of Building, thinking it to be of little or no use. . . . such Men as affirm that the Theory, or Speculative part of Architecture was of no use, because, say they, it is false:

,, 201. MASONS. The several kinds of Work done by Masons . . . are too many to be comprehended under this so general word of Mason's-work, (especially as the word Mason is accepted in the Countrey,) and therefore I shall refer them to their Particulars, (as Walling, setting of Fronts, Healing, Paving, &c.,) where they will much more readily be found.

,, 220. PAVING. . . . 6. With Free-stone. Paving, with broad Stone taken out of the Quarries, (commonly call'd Free-stone,). . . .

,, 253. STONES. . . . As for Free-stone; there is a sort of Stone commonly digged in the peninsula of Portland in Dorset-shire, . . . This Portland-stone is by some Authors call'd Free-stone, tho' there is a sort of Stone found in Oxfordshire that is call'd Free-stone: And some call Rigate, or Fire-stone, Free-stone. . . . A competent Knowledge of the Sap that is to be found in Stones imploy'd for Building, is of so much Importance, that the experienced Master Workmen have confest to me[1] . . .

At pages 57 and 69, "Master Builder" and "Master" are used to denote what we now call a Building Owner; whilst at page 181 we have, "whether the "Designer, or Master Builder[2] observed a due Symmetry, or Proportion. . . .," seemingly to indicate there the "Architect or Master-workman." There is no separate heading, "Master."

The real name of the author of this work was Richard Neve, of whom practically no particulars are obtainable; but he must have had a thorough knowledge of his subject to enable him to deal with its various departments in the detail he does, giving prices and setting out bills of charges for bricklaying, glazing, smith's-work, etc. He seems to have been especially acquainted with Kent and Sussex, as well as conversant with the building trades in London; is mentioned by the editors of a third edition in 1736 as having "procur'd the

[1] The latter sentence may have been a quotation from the Hon. Robert Boyle (1627-1688).

[2] ". . . the master-builder, of a new house must care for the whole building; but he that undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof. . ." *2 Maccabees* ii., 29. (1611 Translation. The 1549 edition has: "He that buyldeth an house a newe . . . but he that paynteth it afterward," etc.)

"principal materials by great Industry, by personal Enquiry, and by long "Experience"; and may possibly be referred to in a *Gentleman's Magazine* obituary notice of 1764, "April 11. Richard Neve Esq. at Bath."[1] A second edition of the *City and Country Purchaser* appeared in 1726, edited by Neve; and a third in 1736, the last-named stating that the work had "been deriv'd down "from Mr. Neve by lawful Purchase and valuable Considerations to the present "Proprietors." The second and third editions give the author's name in full on the title, "Richard Neve, Philomath," and both are unpaged. For all purposes with which we are here concerned, the contents of the three editions are identical; no allusion of any kind being made in the last two editions to the Masonic events of 1717 and succeeding years.

Any Masonic interest that attaches to the book and its contents necessarily arises from their being the production of a purely operative architect, builder, or mason; compiled and written exclusively from that point of view, and from that alone, and solely for practical and trade use; with no regard or reference to the Craft, and none to the word "Freemason," except so far as that term possessed a contemporaneous meaning and application in an operative sense only. In that connexion it is fairly clear that Neve (who may be taken to have expressed the operative view of his time, as three editions of his book were issued from 1703 to 1736 and there is nothing in the later ones to negative or qualify the passages given above) regarded "Free-Masons Work" as that which appertained to a "Master-workman," and was directly contrasted with that of "masons," "work-men," or "artificers"; the term "Master-workman" being indeed a synonym for "Architect,"[2] and the equivalent of "Free-Mason" in denoting an "ingenious "Workman that understands the Speculative Part of Architecture, or Building"; one of the "few Workmen [who] look any further than the Mechanical, Practick, "or Working Part of Architecture; not regarding the Mathematical, or Specula-"tive Part of Building"; and of the "many Master-workmen that will contrive "a Building and draw a Draught or Design thereof as well as most (and better "than some) Surveyors." It seems a pity that Neve was not more explicit in response to his own direction, under heading of "Free-Masons Work," to "see "the Particulars under their proper places in the Alphabet"; but references which equally fail to assist have occurred even in modern Masonic Cyclopædias; and although the words "Free-Masons Work" are only found upon page 143, a perusal of his book, and especially of the extracts given above, will sufficiently indicate the meanings which the author intended to convey.

Bro. R. F. Gould cited no authority later than the seventeenth century for his statement: "That 'Freemason' was in use as a purely operative term down "to the seventeenth, and possibly the eighteenth, century, admits of no doubt "whatever"[3]; and it is perhaps not too much to say that we should accept this

[1] A Richard Neve, who does not claim to be "Philomath," compiled *The Merry Companion, or Delights for the Ingenious. . . . Composed for the Diversion of Youth*, London, 1716; second edition, 1721; but it seems doubtful if this was, at the most, more than a similarity of names.

[2] ". . . the primary meaning of architect is 'master workman.'" Gould's *History of Freemasonry* i., 323, as was noted at *A.Q.C.* xxv., 106.

[3] *Ibid* ii., 159. An instance was formerly at Nantwich, Cheshire, where a wing or porch added to the Old Grammar School in the reign of James I., until 1842, and perhaps until the building was removed about 1860, bore the inscription: "Richard Dale, Free Mason, was the Master Carpenter in makinge this buyldinge, anno domini 1611"; and a large double triangle was conspicuous in a gable above. (*Studies from Old English Mansions*, by Chas. Jas. Richardson, F.S.A., 1842; *A History of Nantwich*, by James Hall, 1883.)

testimony from Richard Neve, as an author writing for operative purposes only, and from an exclusively operative standpoint, but a few years earlier than the 1717 Revival, as appreciable addition to what we have hitherto known. I do not overlook a 1719 reference at *A.Q.C.* viii., 35, and x., 32; and the *New English Dictionary*, Oxford, 1901, gives as a now obsolete meaning of 'Freemason': "In later use (16th-18th century) the term seems often to be used as a mere "complimentary synonym of 'mason,' implying that the workman so designated "belonged to a superior grade."

The question arises, How long had such use of "Free" existed, and how far may the knowledge of that use and meaning have influenced those who, at any rate, soon after 1717, began to apply the words "Freemason" and "Speculative" in senses they presently acquired, which remain stereotyped in phrases of post-revival ritual, with their sharp and obvious distinctions between the old operative and the new symbolical "free and accepted or speculative" significances?

A recognised definition of "Speculative Masonry, or Freemasonry," is "an application of moral principles to the implements and emblems of operative "masonry"; Bro. R. F. Gould used the words "speculative" and "symbolical" as identical;[1] and the late Bro. William James Hughan, in a paper on *Freemasonry from A.D. 1600 to the Grand Lodge Era*,[2] wrote of "the operative builders who in "the 17th century, and earlier, admitted speculative or non-professional members." If we compare these views with "Speculative" as it three times occurs on page 181 of Neve's 1703 volume, we then have clearly before us the directly opposite meanings which have been attached to that word. To his reprint of the *1400-1450 A.D. Manuscript* generally known by his name, the late Bro. Matthew Cooke appended the following note upon lines 611-642, which tell how the youngest son of King Athelstan 'learned practice of [geometry] to his speculative, for of speculative 'he was a master, and he loved well masonry and masons. And he became a 'mason himself. . . .':—"A friend, not a brother, but one of the most learned "men on the subject of Masonry, put the following question: 'Are you so sure "'that speculative Masonry is Freemasonry? May it not be the art of designing, "'speculative being tantamount to contemplative, amongst the older authors, in "'fact, what we should now call an architect?'"[3] It is remarkable how this suggestion is now supported by Neve's operative guide-book of 1703.

I have elsewhere[4] expressed the view that I do not regard it as of the first importance, though it would be of obvious interest, to know precisely what was in the mind of James Anderson when he used, and perhaps invented, "The Old Landmarks" as a phrase. But it is worth remembering that in Anderson's *Constitutions*, 1738, page 108, is the passage: "G. M. Wren, who had design'd "St. Paul's, London, A.D. 1673, and as Master of Work had conducted it from "the Footstone . . . erected the Cross on the Top of the Cupola, in July, "A.D. 1708"—"Master of Work" being there employed in a closely analogous, if not identical, meaning with Neve's "Master-workman." And, as showing that it is at least possible Anderson was acquainted with the contents of the *Town and Countrey Purchaser*, in the Prelude or Proæm to the latter we read: "For where the People are so barbarous as to live in Caves, and in Hutts made

[1] *Concise History of Freemasonry*, 1903, *passim*.
[2] Lodge of Research *Transactions*, 1903-4, 84.
[3] *The History and Articles of Masonry*, 1861, 151.
[4] In a paper on "The Old Landmarks of the Craft," *A.Q.C.* xxv., 100, 109, 123.

"of Boughs, &c., there is no Mechanicks amongst them . . ."; whilst Anderson (*Constitutions*, 1738, page 3) writes: ". . . Architecture, without "which the Children of Men must have liv'd like Brutes, in Woods, Dens, and "Caves, &c., or at best in poor Huts of Mud or Arbours made of Branches of Trees, "&c." It is hardly unfair to suggest that the second of these passages may have been elaborated from its predecessor.

That Neve wrote wholly from the operative point of view is evident and certain; and his second and third editions, published some ten and twenty years after the Revival (the third edition being much added to by the editor), contain no word referring either to "Freemason" in other than a purely operative sense, or to the rise and progress of the movement commenced in 1717, which soon engaged public attention, and became the subject both of newspaper notices and of works separately published. More than forty years since, the late Bro. Charles Purton Cooper, P.Prov.G.M., Kent, attributed to an unnamed MS. of 1764 the following phrase, "Call not the Masonry of 1717 a new house: but call it an old house "repaired and raised a story."[1]

Conclusions or inferences may be said to point with greater or less cogency to:

(*a*) The existence for at least a considerable time before, and until, the Revival in 1717 of "Free-Mason" as an understood and recognised term in the English operative building trade, its meaning being "Master-workman," indicating a superior or (in the operative sense) "speculative" workman, capable, probably of designing and certainly of carrying out, building works without necessity of supervision or control.

(*b*) The use of *free*, in the above sense, having before the year 1700 superseded other meanings which had been attached to the word in earlier and mediæval times. Bro. W. J. Hughan, in the *Encyclopædia Britannica*, 11th ed., 1910, xi., 81, wrote that if, in the first instance, the meaning of "freemason" was a man who worked freestone, it soon acquired a much wider significance; and there seems nothing inherently improbable in its having declined from meanings and associations almost chivalric which it possessed in the middle ages, upon the narrow and prosaic significations it conveyed to the operative builders of the seventeenth century, and perhaps earlier.

(*c*) Such latter use, in and before the seventeenth century, involving much more than a mere complimentary synonym for "Mason"; the actual meaning of "Free-Mason" then being a workman sufficiently accomplished to enable him to design and construct by his own personal ability, and without need of superintendence, the building for which he was employed; and the prefix "Free" denoting possession of such ability, and consequent freedom from supervision or control (at least, in ordinary circumstances) at the hands of others.[2]

[1] *Freemasons' Magazine*, April 2, 1870, 266.

[2] *Dictionarium Britannicum*, by N. Bailey, 1730, derives "Free" from the Anglo-Saxon, and gives its meaning as "not in bondage or servitude: at liberty."

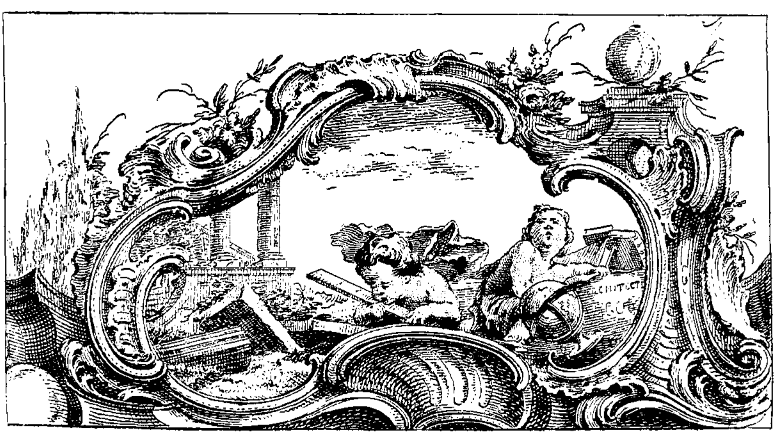
(*d*) More likelihood, though proof has not been forthcoming of it as a fact, that some connection between the Rev. James Anderson and operative masons existed at a period antecedent to that at which Anderson became known in the post-Revival area of Freemasonry. In the absence of tangible proof in support of assertions that have been made as to Anderson's career, it is necessary to make all reservations;[1] but we are not acquainted with any particular reason why Anderson, in 1721, was selected to compile the *Constitutions* which are known by his name, no special claim or qualification on his part being apparent, unless it might be the authorship (according to Dr. George Oliver[2]) of a Masonic publication the contents of which have not come down to us.

(*e*) Some probability that building secrets had survived from mediæval days until the eighteenth century, and were spoken of as "Landmarks" before Anderson made use of "the old Landmarks" as a phrase in his *Constitutions* of 1723; as was tentatively suggested by the present writer at *A.Q.C.* xxv., 91 (1912).

(*f*) Implied negations of the Sir Christopher Wren alleged freemasonry in connection with the re-building of St. Paul's Cathedral; and of "free," at the commencement of the eighteenth century, retaining any meaning that might perhaps in much earlier times have had reference to "free-stone."

[1] See *A.Q.C.* xxiii., 28, 29; xxv., 108. The late Bro. Clement E. Stretton, who was persistent in urging claims for so-called "Operative Free Masons" to be working up to present date, wrote not long before his recent death, that Anderson's narrative of the formation of the English Grand Lodge in 1717 was "most true and correct"; and that there was no such thing as Speculative Freemasonry until Anderson took the Padgett operative ritual and system, and "digested it into this new method." (*Transactions, Masters' and Past Masters' Lodge, No. 130, Christchurch, N.Z.*, ii, 72.)

[2] *Revelations of a Square* (1855), 23.



FRIDAY, 5th MARCH, 1915.

THE LODGE met at Freemasons' Hall, at 5 p.m. Present:—Bros. W. B. Hextall, W.M.; Edward Armitage, P.Dep.G.D.C., I.P.M.; W. Wonnacott, S.W.; F. W. Levander, J.W.; W. J. Songhurst, P.A.G.D.C., Secretary; Gordon Hills, Steward; Dr. W. Wynn Westcott, P.G.D., P.M.; and E. H. Dring, P.M.

Also the following members of the Correspondence Circle:—Bros. Fred. H. Postans, H. Newman Godward, A. S. Robinson, Walter Dewes, James R. Cully, Chas. W. Braine, G. Trevelyan Lee, Sir Howland Roberts, Bart., R. E. Landesmann, S. J. Owers, G. J. Gissing, Bedford McNeill, W. Young Hucks, Fred. H. Buckmaster, W. A. Tharp, P.A.G.Pt., John Moar, T. Juckes, G. A. Crocker, Dr. W. Hammond, P.G.D., H. Hyde, W. F. Shove, S. J. Fenton, C. L. Richardson, Geo. F. Hewitt, Seymour Bell, P.G.D., Robert Manuel, P.A.G.Reg., S. W. Rodgers, David Haes, A. Havelock Case, H. C. Beal, J. Procter Watson, H. Hall, Rev. C. E. L. Wright, P.G.D., W. Archbald, Leonard Danielsson, J. F. H. Gilbard, Herbert Burrows, H. Coote Lake, Richard H. Holme, Dr. S. Walshe Owen, C. Griffiths, P.G.M., New Zealand, W. A. Evens, J. W. Hulley, and J. Smith.

Also the following Visitors:—Bros. E. Doust, P.M., Earl Amherst Lodge No. 3230; Fred. W. Bishop, P.M., Victoria Lodge No. 1056; Alfred Anscombe, Men of Sussex Lodge No. 3712; Andrew Reid, Islington Lodge No. 1471; Ramsden Walker, P.M., United Northern Counties Lodge No. 2128; and James W. Matthews, P.A.G.D.C.

Letters of apology for non-attendance were received from Bros. Hamon le Strange, Pr.G.M., Norfolk, P.M.; E. Conder, L.R., P.M.; J. P. Rylands; Dr. W. J. Chetwode Crawley, G.Treas., Ireland; G. Greiner, P.A.G.D.C., P.M.; T. J. Westropp; Sir Albert Markham, K.C.B., P.Dis.G.M., Malta, P.M.; H. F. Berry, I.S.O.; William Watson; F. H. Goldney, P.G.D., P.M.; S. T. Klein, L.R., P.M.; Cecil Powell; J. T. Thorp, P.A.G.D.C., P.M.; J. E. S. Tuckett; Fred. J. W. Crowe, P.A.G.D.C., P.M.; and R. F. Gould, P.G.W., P.M.

Twenty-four Brethren were elected to membership of the Correspondence Circle.

The Secretary called attention to the following

EXHIBITS.

By the Lodge of Temperance No. 169, London.

Square, Level and Plumb-Rule, of white metal, each bearing the following inscription:—"In Latomorum Usum Ex Dono Ric. Rawlinson LL.D. et R.S.S. An. Lat. 5732." The Plumb-rule is 9½in. long.

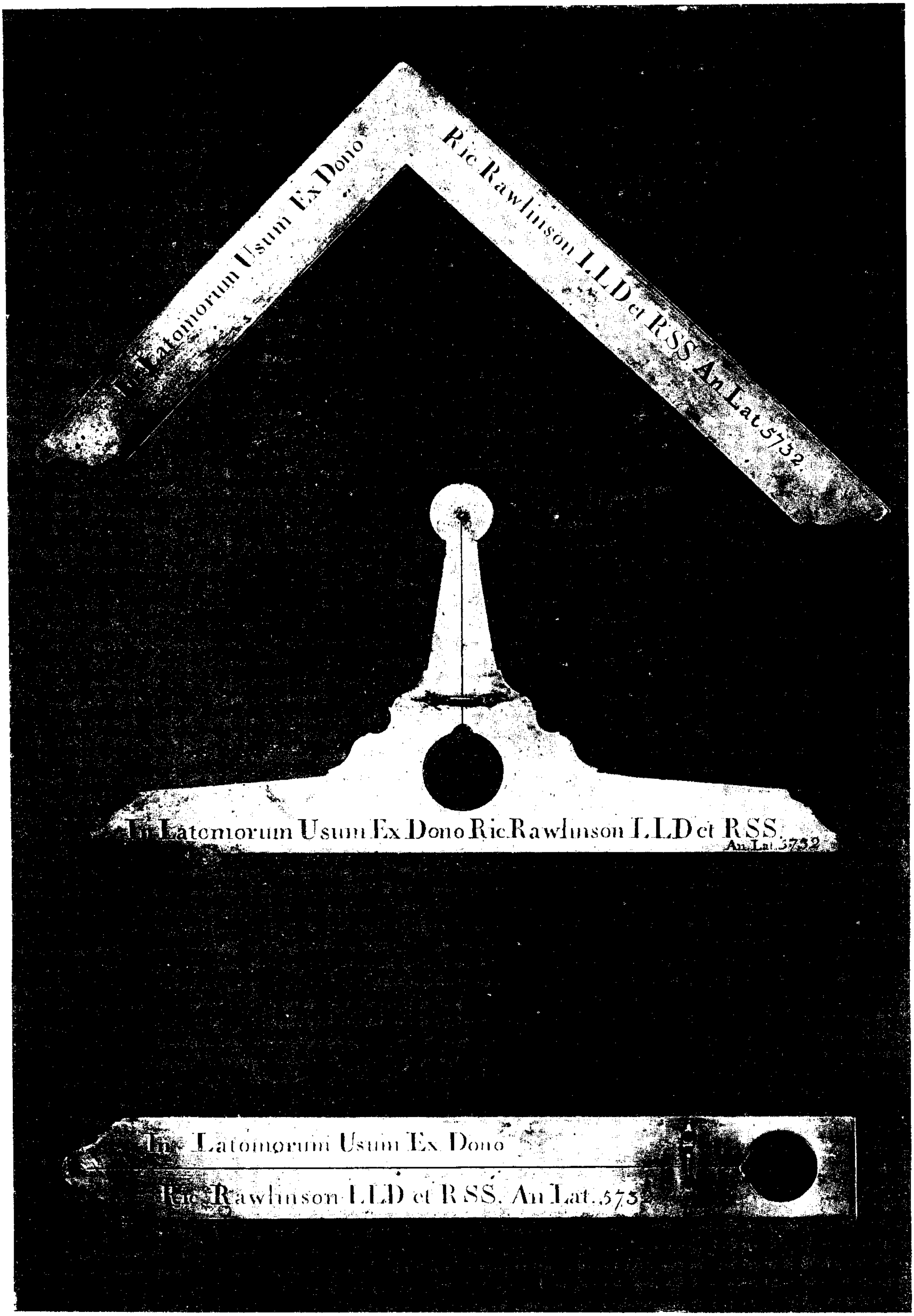
The Lodge of Temperance, which at present owns these Tools, was constituted in 1784 at the Black Horse, Coventry Street, near the Haymarket, London. In 1855 it purchased the furniture and other property of the Castle Lodge No. 36, then meeting at Radley's Hotel, Bridge Street, Blackfriars, which had returned its warrant.

The Castle Lodge was originally constituted in 1731, at the Bricklayers' Arms, Barbican, removing in the following year to the Rose, Cheapside.

For particulars of Dr. Rawlinson's membership of the Lodge, see paper by Dr. W. J. Chetwode Crawley, *The Masonic MSS. in the Bodleian Library*, in *A.Q.C.* xi. (1898).

By Bro. Alfred Gates, Sherborne.

Collar, bespangled with stars. It is said to be Masonic, and to have had its origin in the United States of America.



Tools presented to the Castle Lodge by Dr. Richard Rawlinson in 1732.
(About half full size.)

R.A. APRON, at present in use by the Janitor of the Chapter of Brotherly Love No. 329, Yeovil, which dates from 1823. It is probable that the apron is as old as the Chapter, and possible that it may have originally belonged to the earlier Chapter of the Mystic Shrine No. 171, Martock.

By Bro. SEYMOUR BELL, Dep.Pr.G.M., Northumberland.

Eighteen MEDALS, as follows:—

1.-2. Mark token. Irwin design, two specimens.
3. Mark or Chapter Token.
4. Chapter Penny. Wisconsin Chapter No. 7, Milwaukee.
5. Chapter Penny, St. Andrew & St. John Chapter, No. 4, Toronto.
6. Medal, Jubilee of Lodge *Parfaite Intelligence et Etoile Réuni, Liége*, 1835. (*H.Z.C.* 247.)
7. Do., Dublin Lodge No. XXV.
8. Do., struck to commemorate the Jubilee of Queen Victoria, by the Provincial Grand Lodge of North & East Yorkshire, York, 1887. (*H.Z.C.* 338.)
9. Do., struck to commemorate the Centenary of Perfect Union Lodge No. 1. New Orleans, 1893.
10. Do., 150th Anniversary of the Lodge *Minerva zu den drei Palmen*, Leipzig, 1891. (*H.Z.C.* 124.)
11. Do., Foundation, Lodge of the Three Pillars, Torquay, 1900. (*H.Z.C.* 336.)
12. Do., Foundation Stone, Masonic Female Orphan School of Ireland, 1880. (*H.Z.C.* 377.)
13. Do., Centenary of the same Institution, 1892. (*H.Z.C.* 379.)
14. Prize Medal, of the same Institution, for success in art. (*H.Z.C.* 378.)
15. Medal, 150th Anniversary of Freemasonry in Breslau, 1891. (*H.Z.C.* 47.)
16. Do., Lodge *Fraternidad* No. 7, Madrid. (*H.Z.C.* 425.)
17. Do., struck to commemorate the escape of King George III. from assassination at the hands of James Hadfield, at Drury Lane Theatre, 15th May, 1800.
18. Do., with inscription in cypher at present unidentified.

By Bro. W. J. BEESTON, Newport, Monmouthshire.

BUTTON, of the Provincial Grand Lodge of Monmouthshire, formerly belonging to Bro. Rowland Nicholas, whose name I have not been able to trace in the list of Officers in the Province from 1847 to 1888, as printed in the Provincial Calendar for the latter year. J. J. Nicholas was Prov. Grand Treasurer from 1847 to 1859 and Provincial Junior Warden in 1860 and 1862, and T. W. Nicholas was Provincial Senior Deacon from 1858 to 1862. *Presented to the Lodge.*

By the SECRETARY.

MUG, Liverpool ware, printed with a coat of arms, stated to be those of the "*Operative Bricklayers' Society*, incorporated Anno Domini 1568." This is the date of the first charter granted to the Guild of Bricklayers and Tylers of London, the arms shown being those of the Guild which still exists under the name of Tylers and Bricklayers. The Motto is "In God is all our trust."

By Bro. JOHN T. THORP, Leicester.

Bronze MEDAL (*Marvin* exci.; *H.Z.C.* 249), struck for the Grand Orient of Belgium in 1838. The reverse has what is known as the Masonic Sermon.

By Bro. A. S. ROBINSON.

JEWEL and APRON, probably made for a member of a Scotch Lodge. The Jewel is by Thomas Harper, and has the date-mark of 1831. There is engraved upon it "Minse Wessels Bakker."

By Bro. G. A. CROCKER, London.

Brass TRIVET, with square and compasses as part of the design.

Bro. F. W. LEVANDER read the following paper:—

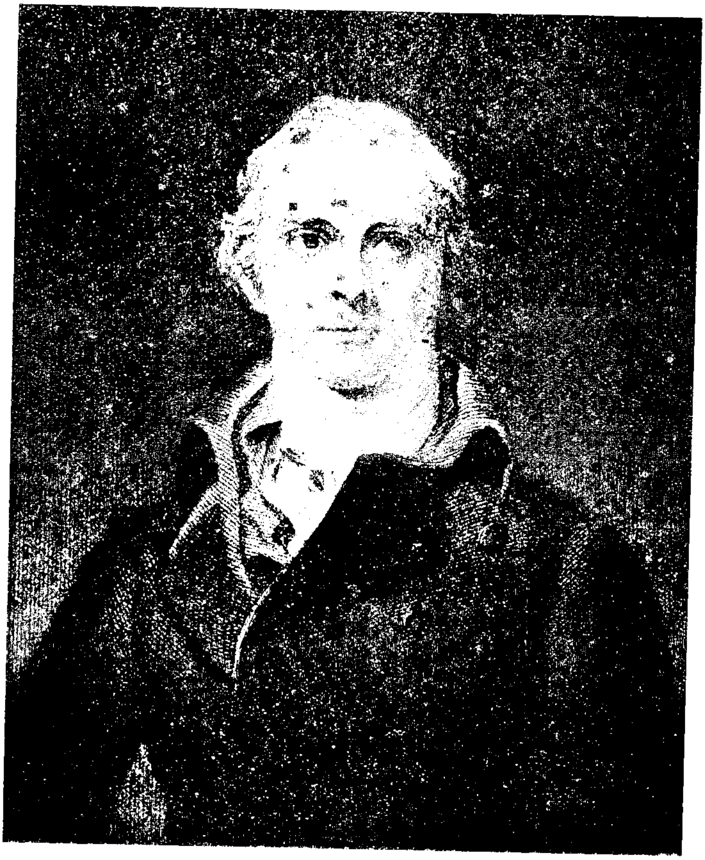
THE *COLLECTANEA* OF THE REV. DANIEL LYSONS, F.R.S., F.S.A.

BY BRO. F. W. LEVANDER, P.Pr.S.G.W., Pr.G.J., Middlesex.

PART I.

THE Rev. Daniel Lysons, the well-known topographer, was born in 1762. His education commenced at Bath, whence he proceeded to Oxford, graduating there in 1782. His first curacy was at Mortlake, and after spending six years there he was appointed to the curacy of Putney in 1790. It was while at the latter place that he commenced the carrying out of an idea he had conceived—that of writing a description of the environs of London, in which he was encouraged by Horace Walpole, who appointed him his chaplain. On the death of his uncle, Daniel Lysons, M.D., in 1800, he inherited Hempstead Court and the family estates in Gloucestershire. His book, *The Environs of London*, which is Lysons's principal work, was published in four volumes in 1792-6, followed by a second edition in 1811, which contained also a Supplement to the first edition. In 1800 he supplied the letter-press for *Views of Hampton Court Palace*, and in the same year he published *An historical account of those Parishes in the County of Middlesex, which are not described in the Environs of London*. His plans, however, went further afield, and in conjunction with his brother Samuel he commenced the publication of *Magna Britannia*, which was intended to treat of the whole country, and arranged alphabetically in counties. When the publication was advanced as far as "Devonshire," 1822, Samuel died, and Daniel found himself unable, on account of the state of his health, to continue the work. He brought out also a few minor publications.

Lysons possessed an enormous collection of cuttings from newspapers consisting chiefly of advertisements and paragraphs. These, together with numerous broadsides and illustrations, were neatly laid down in many bulky folio scrap-books. The British Museum possesses eight of these volumes, lettered *Collectanea*, five of which contain scraps and illustrations relating to all sorts of public exhibitions, two relate to various trades and professions, and the other is occupied with matters concerning "Orator Henley," the common appellation applied to John Henley (1692-1756), the author of a *Universal Grammar*, a poem on *Queen Esther*, and some contributions to *The Spectator*. In addition to these, dispersed at the sale of a portion of Lysons's library in 1828 by Mr. Evans, of Pall Mall, the following occur in the sale catalogue:—*Collectanea Dramatica* in 5 volumes, which sold for £75 12s. 0d.; *Collectanea Historica,* dealing with events in history that occurred between 1646 and 1814, in 8 volumes, which fetched £115 10s. 0d.; and one volume containing Law Reports that brought in £15 10s. The British Museum authorities secured their 8 volumes for only £66 9s. But these 22 volumes did not embrace the whole collection, for three volumes of *Collectanea*, embracing various matters



Samuel Lysons, F.S.A.

From an engraving by H. Robinson,
after Sir Thomas Lawrence.



Daniel Lysons, M.D.
From an etching by W. Daniell, after G. Dance, in the British Museum.

under the general heading *Miscellaneous*, and another of *Wants and Wanted*, were contained in the collection of Mr. J. Elliot Hodgkin, F.S.A., on the dispersal of which after his death they passed into the hands of Bro. E. H. Dring, P.M. of this Lodge, and are now in our Library. It was from one of the volumes of the *Miscellaneous* that Mr. Hodgkin had, shortly before his death, kindly allowed me to transcribe extracts and to have photographs taken to illustrate my paper on *The Jerusalem Sols and some other London Societies of the Eighteenth Century*.[1]

Each of these four volumes, as well as of the eight in the British Museum, is furnished with a manuscript Index.

Dealing *seriatim* with their contents, I may say at the outset that the portion that chiefly appeals to us as Freemasons is placed at the commencement of the first of these four large and bulky volumes. Those who have had much experience in searching through newspapers of the eightenth century will agree with me that in very many cases items of information on any special subject are much more frequently picked up in the advertisement columns than in those containing reports of events. Hence it happens that though these volumes may be described as containing advertisements, letters to the Printers or, as we now say, to the Editors of various newspapers, and paragraphs, the first class very far outnumbers the other two. Nevertheless, matters of history can be gathered, for it may well be assumed that events that are advertised as about to take place did actually occur. The cuttings range from 1649 to about 1830. All but a very small number of these are dated, though frequently the names of the newspapers from which they have been taken are omitted.

The earliest date of anything Masonic is 1741, an advertisement of the publication of a sixpenny illustration of *Mock Masonry: or the Grand Procession* and a copy of the plate with its eight three-line stanzas of verse (?), dedicated "To the Antient and Honourable Society of Free and Accepted Masons, this Print is most humbly inscribed by their very humble Servants," etc., is inserted. A reduced reproduction of this engraving will be found in *A.Q.C.* xviii., 133 (1905). This is followed by some announcements respecting genuine Freemasonry and many of its more or less colourable imitations To mention only a few, we have the Antigallic Masons, the H.R.D.M., the Club of Masons, the Sols, the Georgionian Lodge, the Bucks, the Gormogons, the Grand Khaibar, the Golden Fleece, the Caballarians, the Scotch H—d—m or Ancient and Honourable Order of K—n—g, the Swankeys, Comus's Court, and very many others. Before dealing with these I will give an outline of the contents of these volumes, and in the second part of my paper, in addition to the contents of *Collectanea*, will insert contributions from other sources, and so assist in the realisation of the remark made by Bro. A. F. Robbins (*A.Q.C.* xxvii., 150)—"From the various papers which from time to time have been published in the *Transactions* of the *Quatuor Coronati* Lodge, it should now be possible to compile a more complete account of these interesting and altogether vanished Societies than has yet been attempted."

The next portion of this volume consists of cuttings respecting various religious sects and preachers of sorts. The successful preaching of the Rev. George Whitefield (Whitefield's Tabernacle in Tottenham Court Road, London, has recently been rebuilt) in various parts of the country in 1741 and following years led to the publication of several books, the authors of which varied in their estimate of that

[1] *A.Q.C.* xxv., 9-38 (1912).

preacher. For instance, on June 1, 1742, an advertisement appeared of a book published on that day having a title which must have quite filled the page, giving the most remarkable particulars relating to the present progress of the gospel in various letters to the Rev. Mr. Whitefield from writers in different parts of the world, with surprising accounts of many wonderful awakenings and conversions. A few days afterwards another book was published from a totally opposite view-point, inasmuch as it treats of the genuine and secret memoirs relating to the life and adventures of that "arch Methodist, Mr. G. W—fi—d, wherein is proved (by his own words) that he had had pretty large dealings with Satan." On May 13, 1743, another book was published and advertised as being necessary to be had in all families. In many respects the title corresponds with that of the one previously mentioned. In January and again in February, 1744, the preacher published replies. In August, 1769, he preached a farewell sermon at the Tottenham Court Road Chapel previous to going for the thirteenth time to America. He died suddenly, and on November 9, 1770, a funeral sermon was preached at the same chapel by the Rev. John Wesley, for and against whom many paragraphs and advertisements appear. The Buchanites, followers of Mrs. Buchan, come in for a share of notoriety, as well as the Society of Shadrach, Meshach, and Abednego, and the Swaddling Preachers.

Among the "religious" cuttings occurs the following, from the *Freeman's Journal* of November 6, 1787: — "Many years ago, when fanaticism was at an higher pitch in New England than it is now, and before they had a printing press at Boston, the following regulation was among the transcribed laws of the province: 'Ordered, That no person, of whatsoever degree, shall presume to brew on Saturday, lest the beer should *work* on Sunday.'"

The *Gazetteer* states that there was a public-house in the neighbourhood of Moorfields where gin, porter and the gospel were served out to all costumers on Sunday evenings. This seems to have been a favourite establishment, inasmuch as it was frequented by members of the following sects:—Antinomians, Muggletonians, Nazareens, Bereans, Calvinists, Armenians, Arians, Socinians, Quakers, Anabaptists, Swedenborgians, Hutchinsonians, Moravians, Beaumonites, Millinarians, Papists, Jews, Seventh-day Men, Deists, and Atheists. Another announcement, emanating from the same locality, states:—"Scruples of conscience resolved; difficult texts of scripture expounded, and the bye-ways to Canaan pointed out, after dark of an evening, for only a penny a head, by C.M., a Layman, and one of the Under Pilots to the New Jerusalem." These are followed by many announcements concerning the New and True Church. Oddly enough, these are immediately succeeded by advertisements concerning robberies of, among other things, children and horses, as well as concerning wives and children who have mysteriously strayed from their homes, and apprentices from their masters. From London, under date of November 21, 1744, Messrs. Broad-Bottom & Co., say that "If any Person or Persons can give Intelligence what's become of a certain old Woman, call'd the Bamster, they shall be suitably rewarded." It was not merely women who were "wanted" in those days. Mr. Stockdale, a bookseller in Piccadilly, states in *The World*, of January 22, 1788, that he has reason to believe that a son of Daniel De Foe is in or near London who would learn something to his advantage by calling on him. A reward of £200 is offered for the apprehension and conviction of William Brodie, a house carpenter and burgess of the City of Edinburgh. This

advertisement is remarkable from the fact that no less than 23 lines are occupied with the description of the runaway's person and characteristics. Then follow announcements of a miscellaneous character.

The following singular advertisement appeared on January 21, 1791:—"Lost or Strayed. Two fat Church-wardens, not one hundred miles from Cornhill. Were seen on Tuesday afternoon in the Rain, without great-coats, travelling like Johnny Gilpin, in or near the Commons. Any Housekeeper in the Parish giving Information to the Self-elected Committee, shall be re-instated in their family pew, even if they have lived in the parish fifty years. N.B.—One was brought up a Matron by the softness of his hand; the other, thirty years back, was fond of the Sweet Things of this Life." The *Morning Post* of January 28, 1787, advertises for the owner of a lady's "ridicule" that had been found at the Opera House. The same newspaper warns (January 30, 1811) Bill Shasbe that if he does not pay what he owes, the things that he left at No. 13, Sweet-Apple court, Bishopsgate Without, will be sold within 14 days. The meaning of the following announcement was perhaps known to the advertiser. It occurs in *Read's Journal* for January 13, 1722:—"Advertisement on Mysteries. If he that understandeth the Mysteries of Plague and Repentance, desireth to be helped, or to help in this other Mystery of getting Silver and Gold that may bring Lasting-Gladness to the Heart, lessen the fears of Plague, and give solace to the Bitterness of Repentance, Leave or send your Name and where you live to this Printer within four Weeks, and you'll have an answer within this Day six Weeks." The sum of five guineas is offered on July 27, 1742, for the discovery of the person or persons who stole some of Duke Humphrey's bones from St. Alban's. In explanation of this it may be mentioned that the tomb of Humphrey, the "Good Duke" of Gloucester (1391-1447), had been opened in 1703. The bones were publicly exhibited and chance visitors allowed to take what they liked. Hence very few now remain.

In the days long before houses were numbered, and some had no signs, it was difficult to indicate a particular house, and that was evidently the experience of the Lady Mordington, who on September 20, 1743, advertised that she had "removed to the first two Lamps in the Great Piazza, turning in from Russel-Street."

Some advertisements are indeed very curious; the *Daily Advertiser* of June 24, 1746, contains one commencing:—"Notice is given to that nettlesome Hypocrite and Diabolical Sermonizer, Father Peter, who in the disguise of a Swan has secreted a Highlander, and by pious Frauds hath deceiv'd many; and not having the Fear of God before his Eyes, hath been moved by Anniseed Nan, to stir up a most wicked Rebellion against the British Lyon," and about twice as much more in the same edifying strain. Here is another specimen, dated three months later:—"Percontarem [*sic*] fugito Nam Garulus [*sic*] idem est. Any person desirous of improving scandalous Reports, more especially of Gentlemen in the Navy, are hereby desir'd to communicate the same by Letter directed to a Chymist, at the Castle Tavern in M— L—e, who gives his constant Attendance from Ten to Two." Taylor's *History of Playing Cards* describes many different sorts of cards, but does not notice the kind mentioned in an announcement (December 22, 1747) that cards would be printed, each having a text of Scripture between the Pips, and some packs were to have sentences from Tillotson's *Sermons*. The proprietor states that they were to be patented for the use of those who played cards on Sundays.

A considerable number of notices bear evidence to the lawlessness that prevailed in London, and to the difficulties which attended walking in the public streets, even in the daytime. On this point Gay's *Trivia* gives many details. Assault and robbery were very common in both London and its immediate surroundings, and full descriptions of the delinquents are sometimes given. *The Newgate Calendar* probably does not record the trials of many of these undesirables. I may here parenthetically remark that Macaulay in the third chapter of his *History of England* gives a graphic description of the dangers to be encountered in walking London streets, which succeeded the strictness of Puritan *régime*. In 1689 a "Society for the Reformation of Manners" was founded, but apparently did not meet with great success.

The notices mentioned above are followed by a host of advertisements of the *omnium gatherum* style.

The *Morning Herald* of March 30, 1780, gives particulars of the Whistling Pig to be seen at the Baptist's Head, St. Giles's, Oxford. It is stated that this phenomenon of nature had been exhibited at Westminster Hall, that he walked erect, whistled out words and sentences in a distinct and sometimes intelligible manner, as well as several tunes of his own composing, and did other wonderful things. The price of admittance to the show is not mentioned. This, as well as several others of a similar character, would have been better placed in the volume in the British Museum concerning Public Exhibitions. Many men issued warnings to tradesmen not to trust their wives, but one, a Pensioner of Chelsea Hospital, goes a step further, inasmuch as he issues a notice, published in the *Morning Chronicle* of January 9, 1788, that he will not discharge any debt beyond one shilling that he himself may incur. Good deeds occasionally bear good fruit, as Mrs. Trenchard, of Bray, Berks, found, for she acknowledges the receipt from an unknown correspondent in London of a £100 note. She thinks she must attribute the gift to her action in a local matter, and expresses her warmest gratitude in the *Morning Post* of March 3, 1808. Many appeals to the wealthy to assist their poorer brethren appear. Thomas Bond opened stores for the poor in Bride Street, where could be purchased "coal, meal, potatoes, herrings, &c." These were to be sold at a profit of 10 per cent., whereas the ordinary retailers gained 30 or 40 per cent.: subscribers were to have 4 per cent. and the remainder was to go to Bond for his trouble and charges. We find some particulars of the Amicable Benefit Society and the Society of Thoughtful Sisters, both in 1790, as well as of other efforts to assist deserving poor.

Elections to Parliament and various official appointments naturally produced a large number of candidates, whose addresses to the respective electors occupy many pages, illustrated by an engraving of the election of the Mayor of Garrat in 1782. Garrat, a hamlet between Wandsworth and Tooting, had certain rights in a small common, which had been encroached upon. Resistance was made by the inhabitants, who met in conclave, elected a president, and obtained their rights. As an election was going on just then, it was determined that a president, or mayor, should hold office during that Parliament and be re-elected with a new one. Long accounts of these elections, together with three illustrations, will be found in Chambers's *Book of Days* i., 659; as well as in Hone's *Every Day Book* ii., 819, and *Old and New London* vi., 485. The elections continued till 1796: an effort to revive them was made in 1826, but it proved unsuccessful.



'Orator' Henley.

We then bid farewell to advertisements as far as this volume is concerned, the remainder (folios 152-254) being filled chiefly with paragraphs of varying length and on various subjects. It may be noted that the consecutive numbering is placed only on the *recto* of each leaf. A considerable number of anecdotes are inserted, a large proportion of which may be briefly described as rather poor stuff. The following sample is taken from the *Morning Post* of May 7, 1784:—"Some gentlemen the other day talking of our Academic institutions, one asked the meaning of the initials F.R.S., which he was informed, meant a *fellow remarkably stupid.*" The *Gazetteer* of January 31, 1787, is responsible for the following:—"The Provost of a Northern College was lately in a declining state of health; but on eating daily a certain number of new-laid eggs, his recovery was so apparent as to make him lay aside all thoughts of associating for the present with the gloomy inhabitants of Hades, and prefer reclining in the arms of a wife. On hearing of this strange alteration in his sentiments, a friend said to him, 'So, Doctor, I find then you have been *egged* on to matrimony?' 'Yes,' replied the Provost, 'and I hope the *yoke* will sit easy.'" It is not unlikely that a diligent search would disclose in these pages the original of many a modern chestnut. There are also some curious items of news taken from newspapers of the period. For instance, we are told that on Saturday, June 24, 1724, the curate of St. Giles's in the Fields performed the following ceremonies:—In the morning he married six couples, read the whole prayers and preached, after that Churched six women. In the afternoon he read prayers and preached, Christened thirty-two children, six at home and the rest at the Font. Buried thirteen corpses, reading the service over each separately, and this done by nine at night. The paragraph, which is taken from the *Harleian Collection*, No. 6824, folio 190, concludes with the remark: "It is a pity, but the memorandum had told how much a year this curate had for doing all this duty, and how much the Rector had for doing nothing at all." The expression "By hook or by crook" has been traced to various sources. Brewer, in his *Dictionary of Phrase and Fable*, omits the following, which appeared in the *Pennsylvania Packet* for April 2, 1782:—"Hook and Crook were the names of two of our judges at the beginning of the last century. They were both men of eminence in their profession, but not more remarkable for anything than for the perpetual diversity of opinion that prevailed between them on the seat of justice. Be the case what it would, every suitor was sure to have either Hook or Crook of his side." It is at least as ingenious as some of the other stories stated to have given rise to the expression.

Here is a new application (1788) of an old proverb: —Two gentlemen, meeting on Ludgate Hill, the one said he had just been to see a poor friend of his in Newgate. Well, says the other, your friend is the best friend. Indeed, says the first gentleman, that seems to be a paradox. How can you make that out? Why, Sir, replied the gentleman, do you not know a friend in need is a friend indeed? The *World* of May 30, 1793, states that an auctioneer, desirous of disposing of a country house, said that its beauty was enhanced by the prospect of a hanging wood. This remark secured a purchaser, who soon went to inspect his newly-acquired property, which he found graced by the presence of a gibbet!

At the present time one hears of very few instances of centenarians, and the announcement of the existence or the death of one usually arouses a considerable amount of interest. In Lysons's scrap book, however, many instances are recorded,

no less than forty pages being occupied with records of cases of longevity. These are illustrated with engravings representing several of the persons mentioned. Following are a few particulars of the latter. Catherine, Countess of Desmond, whose age is assumed by a writer in the *St. James's Chronicle* for March 1, 1768, to have been 148 years. Of this great age, 106 years are satisfactorily accounted for, and from various circumstances mentioned the remaining 42 seem quite probable. She is mentioned by Sir Walter Raleigh in his *History of the World.* Old Parr, who was born in 1483 and died in 1635, is represented as he appeared in the last year of his life. This is followed by a portrait of his son, who was "called young Parr, as past 4 score." The latter attained the age of 113, his son that of 109, and his son died at the age of 124 (*General Evening Post*, August 27, 1757). Neither the portrait of Henry Jenkins nor the copy of his epitaph gives any particulars concerning him beyond the statement that he "lived to the amazing age of 169."

The sub-title of the portrait of Henry Evans states that he "liveth in the parish of St. Saviour's, Southwark, aged 104 years, and in good health this November, 1710. Born in the parish of Haberdarn, Carnarvanshire [*sic*] in Wales in March, Anº Dom. 1606." Similarly we learn some particulars respecting Jane Scrimshaw, who was living in the same year, aged 126. She was "born in London in yᵉ Parish of Sᵗ· Mary le Bow, Aº 15-84 April yᵉ 3ᵈ, is alive and very Healthy, this present Year 1710, att yᵉ Merchant Taylers Alms House on Little Tower Hill." According to a manuscript note she died in the following year and was buried in Aldgate Churchyard. She had hardly a gray hair on her head and retained her memory to the last.

William Walker was another centenarian, whose portrait, painted by Black, is here reproduced. He was "born near Ribchester in Lancashire Anno 1613, Dyed Anno 1736. At the Battle of Edg Hill he was in the Royal Service wounded in the Arm, and had two Horses shot under him." The portrait of "Harry Morgan, Ætatis Suæ 105, now Lives at Lewes in Sussex 1737," was painted by Lewis Hubner and is here engraved.

Some curious items of information are given at the foot of the portrait of "Margaret Finch Queen of the Gypsies at Norwood. This remarkable Person was Born at Sutton in Kent: lived to yᵉ Age of 108 Years, after a Course of Traveling yᵉ Kingdom, as Queen of yᵉ Gypsie Tribe: her Place of residence was at Norwood about eleven Years before her decease; & by her constant Custom of sitting on yᵉ Ground with her Chin resting on her Knees (as above drawn) her Sinews became so Contracted, that she cou'd not extend herself or change her Position, so that when she died her Corps was forc'd to be cram'd into a Box sizeable to her usual Posture, and therein convey'd in a Hearse accompany'd by two Coaches to Becknam in Kent, where she was decently inter'd with a Funeral Sermon Preach'd on the Occasion in yᵉ Year 1740; yᵉ Expence of wᶜʰ was defray'd by yᵉ Neighbouring Publicans. The Oddness of her Figure & yᵉ Fame of her Fortune Telling drew a vast Concourse of Spectators from yᵉ highest Rank of Quality, even to those of yᵉ lower Class of Life; these with many other Circumstances (too tedious to mention) render her an Object of Admiration to this & all future Ages. Printed & Sold by Hen. Roberts, Engraver and Printseller, near Hand Alley, facing Turnstile, Holbourn. Publish'd 24 June 1742 According to Act of Parliament. Price 6p." The original was "drawn from the Life by Jⁿᵒ Straehe 1739."

Portraits, painted by Jas Wales and engraved by H. Gavin, are inserted of Issobel Walker and Peter Garden. The age of the former, who died on November 2, 1774, "aged 112 Years," was "Established from the Record of the Parish of Rayne, in the Presbetry of Garrioch County of Aberdeen." The latter died January 12, 1775, aged 131. Other centenarians whose portraits are inserted are Adam Ritchie (1683-1789); Serjeant D. Macleod, "born in the Isle of Skye. Aged 102. . . . Is now [1791] in Good Health. Has 12 Sons in his Majesty's Service. . . ."; Matthew Champion (1682-1793); Isaac Ingall, "aged 118, and is now [1797] living in Lady Webster's family at Battle Abbey Susex [*sic*], where he has been a domestic upwards of 90 years"; John Steel, "of the Parish of Little Dunkeld Perthshire Aged 109 drawn from the Life"; Hercules Humphreys (1698-1800); Sarah Lyons, "aged 105, Resident at Ipswich"; "Elizh Alexander, Aged 106, March 1808. Supposed to be the Oldest Woman now living in England. . . . She lives in Hanway Street, Tottenham Court Road." E. Atkins, a grand-daughter of the last-named, informs the public that she has at 11, Hanway-Street, Oxford-Street, a great assortment of Toys of all sorts and of Stationery, and solicits the Favors of the Nobility, Gentry and the Public on behalf of the old lady with whom she is living. She states also that a print of Mrs. Alexander may likewise be had. A copy of this is on the next page. It is inscribed "To the President & Fellows of the Society of Antiquaries and to all other Lovers of the Antique Elizabeth Alexander, Widow, aged 104, humbly dedicates this Portrait of Herself. Price 5s. Pray remember the Poor." This was published in 1806 for Elizh Alexander & Elizh Atkins.

Several of the centenarians are recorded as having had very large families, *e.g.*, in a cutting dated February 22, 1743, it is stated that Mrs. Agnes Milbourn "recently deceased in St. Luke's Workhouse, aged 106," had had 29 sons and one daughter; Mary Prescott, whose death is announced in the *London Chronicle* for October 22, 1765, at the age of 105, "had bore 37 children, most of whom are now living."

The *Berkshire Chronicle* of August 1, 1788, gives an account of a woman who died at the age of 106. "She was a midwife by profession, and, during the course of her practice, helped above 500 children into this wicked world." Having supped for the last 40 years of his life on roasted turnips is thought (*Morning Post*, October 28, 1782) to have contributed to the long life of John Wilson, who died at Worlingworth in Suffolk at the age of 116.

The *Bath Chronicle*, September 18, 1788, states that in the ante-chamber of the Imperial Museum at Vienna there are the portraits of James Rovin and his wife with an inscription to the effect that the former lived 172 and the latter 164 years. The *Gazetteer* of March 25, 1790, records the fact that Jonathan Hartop, 137 years of age, was then living at Aldborough, Yorkshire. There seems to have been a rival of Old Parr in the seventeenth century, as we are told that the following inscription was copied in 1740 from a tombstone in Carben churchyard, near Cardiff:—"Heare lieth the body of William Edwds of the Cairey, who departed this life on the 24 of February, *anno Domini* 1668, *anno ætatis suæ* 168."

These notices of longevity do not comprise the whole of Mr. Hodgkin's collection of cuttings on that subject, for in the Sale Catalogue of his Library we find lot 917 thus described:—"Longevity. A collection of extracts from old and modern newspapers, magazines, obituary notices &c., relating to long livers,

illustrated with 22 portraits of persons said to have lived over 100 years, neatly mounted on thick paper. *A parcel.*" In this connection I have been reminded of a scarce work, *Long Livers: a curious history of such Persons of both Sexes who have liv'd several Ages, and grown Young again.* . . . By Eugenius Philalethes, F.R.S. Author of the Treatise of the Plague. . . . London. . . . 1722. This book has a certain amount of interest for us as Freemasons, inasmuch as it contains a long dedication (pp. iii.-liv.), "To the Grand Master, Masters, Wardens and Brethren of the most Ancient and most Honourable Fraternity of the Freemasons of Great Britain and Ireland, Brother Eugenius Philalethes sendeth greeting." This dedication, dated March 1st, 1721 (N.S. 1722), and signed "Eugenius Philalethes, Jun. F.R.S.," was reprinted with Notes by Bro. A. G. Mackey in the *Masonic Magazine*, iv., 51 (1876) and also formed No. 2 of the "*Bain*" *Reprints* (1892). The latter contains an Introduction by Bro. R. F. Gould, showing that he considered that the work was due to Robert Samber; Bro. E. Armitage, using fresh material, has put a different aspect on the matter in his paper on *Robert Samber.*[1] Although the question of the authorship of *Long Livers* does not concern us at present, reference should be especially made to this exhaustive paper and to the discussion which followed its reading. Bro. Armitage brings forward proof that the authorities of various public libraries, who have, in their catalogues, attributed the authorship to Robert Samber, have done so erroneously; that he was merely the translator of *Histoire des personnes qui ont vécu plusieurs siècles et qui ont rajeuni avec le secret du rajeunissement tiré d'Arnauld de Villeneuve par M. Longeville Harcouet.* A Paris avec approbation et privilège, 1715. With the exception of the Dedication, a discussion of the peculiarities of which would lead us far beyond our present purpose and could be only a reiteration of the arguments brought forward by Bros. Gould and Armitage, the work contains nothing of Masonic interest.

I have collated four copies of *Long Livers*, two of which are in the British Museum, one in the Grand Lodge Library, and the other in our own Lodge Library: all lack pages lv. and lvi.,[2] and the catch-word on p. liv. is not that with which p. l. commences. It is somewhat singular that the last-named (which has been re-backed) is lettered "Long Livers. Dr. Mead." Dr. Mead, who was a Fellow of the Royal Society and a celebrated man in his day, Court Physician and the friend of Pope, Johnson, and other literary men, published in 1720 a work entitled *A short Discourse concerning Pestilential Contagion and the Methods to be used to prevent it.* As many as eight editions were called for, and the ninth "corrected and enlarged" appeared in 1744. This is not only much enlarged but bears a different title—*A Discourse on the Plague.* Internal evidence, however, shows that the two works are really one and the same, the latter one being so much enlarged as to justify the author in giving it a different title. The first was dedicated to "The Right Honourable James Craggs, Esq., one of His Majesty's Principal Secretaries of State," by whose command the work was written. The Dedication is dated

[1] *A.Q.C.* xi., 103 (1898).

[2] I am permitted by the W.M. to add the following contained in a letter to him from Bro. Dr. Chetwode Crawley:—"As it [*Long Livers*] contains one of the earliest allusions to Freemasonry in Ireland, I have more than one copy. Two of these are in what I take to be the original binding, and all three lack the leaf. Hence I surmise that the missing leaf was a sort of demi-title, such as is not infrequently printed on a separate fly-leaf, which was subsequently omitted or cancelled in course of printing." The copy in the Library of the Supreme Council 33° is similarly defective, and Bro. Dring tells me that the same applies to his copy.

November 25th, 1720; the whole of this, including the date, appears in the ninth edition. But a *Treatise of the Plague* by Eugenius Philalethes Jun., 1721, is ascribed in the British Museum Catalogue to Robert Samber.[1]

As Bro. Dring remarks,[2] "the introduction of the word 'Ireland' [in the Dedication] is worthy of note."

But we must leave the centenarians, who, I am afraid, have occupied an inordinate amount of space.

The *Kingdom's Intelligencer* for February 27, 1661, issues the King's Proclamation for the proper observance of Lent, for which purpose the Wardens and Commonalty of the Fishmongers of the City of London had undertaken to furnish the City and Country Chapmen with fish to be sold at the following prices:—a couple of Cod-fish weighing twelve pounds at sixteen pence; Cole-fish under three farthings per pound; Salt salmon at twopence per pound; Herrings, white and red, at three for a penny.

The well-known "Dunmow Flitch of Bacon" contest was established by Robert Fitz-Walter in 1244 and the first recorded award was in 1445. According to Haydn's *Dictionary of Dates*, it was awarded in 1855, previous to which date the last claimants were John and Ann Shakeshanks in 1751. Lysons's *Collectanea* gives an account of the event, and an engraving (undated) of Thomas and Ann Shakeshaft claiming the flitch. In both the *Gentleman's Magazine* and the *London Magazine* (1751) the former names are given, but the latter occur in the *Court Roll*. Recent revivals have, however, made these contests more popular. The Flitch is alluded to by Langland in his Vision of Piers the Plowman and by Chaucer in his Wife of Bath's Prologue. Both lived in the fourteenth century.

Here is a curious bone for antiquaries to pick, taken from the *Gazetteer*, September, 1790:—"Several dozens of teeth have lately been very profitably disposed of, as the genuine grinders of Milton, and six or seven jaw-bones are now on sale from the same undoubted authority." *St. James's Chronicle*, 1771, prints the following "Description of the Dress of a modern fine Fellow. A Coat of light Green, with Sleeves too small for the Arms, and Buttons too big for the Sleeves. A Pair of fine Manchester Stuff Breeches, without Money in the Pockets. Clouded Silk Stockings,—but no Legs. A Club of Hair behind, larger than the Head that carries it. A Hat of the Size of a Sixpence, on a Block not worth a Farthing." Descriptions of real or fictitious dress worn by women at different periods and the freaks of fashion occupy much space. A letter to *The Connoisseur* on this subject bears the following couplet as a heading:—

"Blame not the Belles, since modern Times can shew
That Ape of female Foppery, called a Beau."

Verse, prose and pictures are made use of to ridicule the fashions of the day as exhibited by both the sexes.

Various songs, old ballads and broadsides conclude the first volume.

The second volume commences with a considerable number of poetic effusions, chiefly by the poets laureate (some of which were "performed") in commemoration of the recurring anniversaries of the New Year and of the birthdays of Kings

[1] Gould, *Bain Reprint*, p. 9: *History* ii., 125.
[2] *A.Q.C.* xxv., 357 (1912).

George I., II., and III. Many of these productions evoked criticism. Some 80 pages (in reality double that number, as consecutive pagination is marked on only the *recto* of each page, as in the other volumes of *Collectanea*) are occupied with poems on these and various other subjects. The *Gazetteer* of June 5, 1788, announces the publication of Warton's *Metrical arrangement of English History from Julius Cæsar to the present time, for the use of children.* To it is appended the following:—" N.B.—In this rhapsodical compend truth is occasionally sacrificed to poetical embellishment: but the sentiments of love of our country, and of our Sovereign for the time being, are carefully inculcated: and the size and weight of the epithets, it is hoped, will compensate for the scantiness of the matter." This must, indeed, have been a curious sort of history.

A poetical description of the games at the White Horse occurs in the shape of a broadside by Samuel Harding, Poet, entitled " White Horse Hill Divertion, 1780," and on the same page another by the same author on the " Awful Thunder Storm and Dreadful Lightening, which happened on the 19th of June, 1781." As to the former, a silver cup was the prize offered for a pony race, a Holland smock for the fairest village beauty, but nothing is mentioned as the award for the best backsword player. Though the amusements were few, there was a plentiful supply of wine and ale, for which the visitors were invited to " Repair to White Horse Hill; Like sons of Bacchus soak your Souls, And take a hearty swill."

The early part of September, 1782, was evidently very hot, and the unusually high temperature induced " Sir Skinny Never-Sweat " from his " cool retreat in the Cloysters " to put his thoughts into verse, which were considered sufficiently good to be reproduced in a newspaper, the title of which is not given. His verses are dated September 11.

The following from Miller's *London Mercury*, October 19, 1771, is frequently in our own time found in school books on English Composition to show the necessity for placing words and stops in their proper positions:—" Some years since a man being drowned by some accident under London Bridge, his widow applied to a certain Vestry, who gave her an order on a certain overseer now living for relief, who made a charge of it in the following words:—' Paid to a woman whose husband was drowned, by order of the Vestry, under London Bridge, £1.1.0.' " But the writer, who wished to call attention to the error of the parish official, committed a similar one himself.

Here is an instance, dated January 5, 1780, of a bill exhibited at a shop in Wiggan in Lancashire:—" JAMES WILLIAMS, Parish Clerk, Saxstone, Town Cryar, and Bellman—makes and sells all sorts of Haberdaysharies, Groceyries, &c. likewise Hair and Wigs drest, and cut, on the shortest Notise. N.B. I keeps a Evening Scholl, were I teach at reasoneable rates, reading, writting and singing. N.B. I play the Hooboy occasionally, if wanted. N.B. My shop is next door, were I bleed, draw Teth, and Shoo horses, with the gratest scil. N.B. Children taut to dance, if agreeable, at 6 pence per Weak, by me J. Williams, who buy and sell old Iorn, and Coals.—Shoos clean'd and mended. N.B. A Hat & pr Stokens to be cudgelled for, the best in 5, on Shrof Tushday. For particulers encuire within, or at the Horse Shoo and Bell, near the church, on tother side of the Way. N.B. Look over the door for the signe of the 3 Pidgeons. N.B. I sell good Ayle, and some timss Cyder.—Logins for single men."

Another of the same profession, at Hurley, in Berkshire, thus advertises his good qualities (June 4, 1784):—" John Briggs Clerk, Draws all Sorts of teeth in

human plays the violin, shaves and cuts hair, grinds razors scissors and Penknives, Takes any thing out of Eyes, Measures Land, and cures the Itch out of hand, And many other Articles to Tedious to mention. N.B. Likewise Makes Womans Shoes & Boots & High Shoes & Mens Shoes and Translater 1783."

The Morning Chronicle (1787) furnishes another instance of the various qualifications of a Parish Clerk. It emanates from "Roger Giles, Barber, Surgon, Parish Clark, Scool Master &c." It is more amusing than either of those quoted above, but is far too long to be transcribed in full. The following is the conclusion of this extraordinary hand-bill:—"Further moor in partikular he has laid in a large Sortment of Tripe China Dogs meat lolly-pops and several other pickles as hoysters &c Old rags and nales bort and sold here and not any whare helce, and New lade Heggs every day by me Roger Giles, a teeches Joggrefy and all them out landish kind of things—A Bawl on Wensdays and Fridays. And N B as I am informed some ill disposed parsons reported as how I ment to quit business I take this hear public methed to inform my friends as they do not listen to any such lungous preceedings. I is the inventer of Taffy's Lexer and Cuckelds Cumfort."

The parish Clerks of other days evidently found it necessary to add to their incomes by adopting other duties, whether they were fitted to undertake them or not, as well as the usual ones attached to their profession. Isaac Fac-totum's announcements reveal this state of things, being doubtless skits on the genuine advertisements inserted in Journals by the real parish Clerks. In one of his productions he describes himself as "Barber, Perfumer, Haremungur, Surgon, Parishclark, Scoolmaster, Blaksmith, Manmedwife, Haberdashur, Quackman & Snufman." In another he adds to the list "Beards takin of and Registurd Peri-wig maker." Quite a handy man! He "shaves for a penne, cuts hare for two-pense, and oyle and powdird into the bargin. Young ladys genteely Edicated. Lamps lited by the hear or Quarter. . . . Also Salme Singing and horce Shewing by the real maker! . . . teches the Hol boy and Jewsharp, cuts corns, bledes and blisters On the lowes Terms: Glisters and Purgis at a peny a piece. Cow-tillions and other dances taut at hoame and abrode." And so on, for a considerable number of lines. These productions are evidently shop bills, the former dated 1790, the latter 1787. In 1789 he makes known that he wishes to meet with a "Porter who can Write, Read, and keep Accounts, the wages per week 7s. & small beer . . . must be able to Dress Hair, give away Bills, clean Shoes, Knives and light Fires; open, shut and serve in the Shop, and Cook upon an occasion; as an encouragement, if he proves industrious, his wages will be raised. . . . N.B. If any one, in addition to the above, understands Latin, French, and can Dance, he'll be preferred to any other, and will receive an additional one Shilling per week to teach his young Master Latin and his young Mistress French and Dancing." The gentleman's spelling has had the advantage of being corrected, but is continued by Dick Daylight, who describes himself as "Barbir and Bacconist, Havin takin the Bisnis of his Grate Suck Sess-Her, Isaac-Fac-To-Tom. Cut shag and Shaves for Expert Tation" &c., &c., &c. This is also dated 1789.

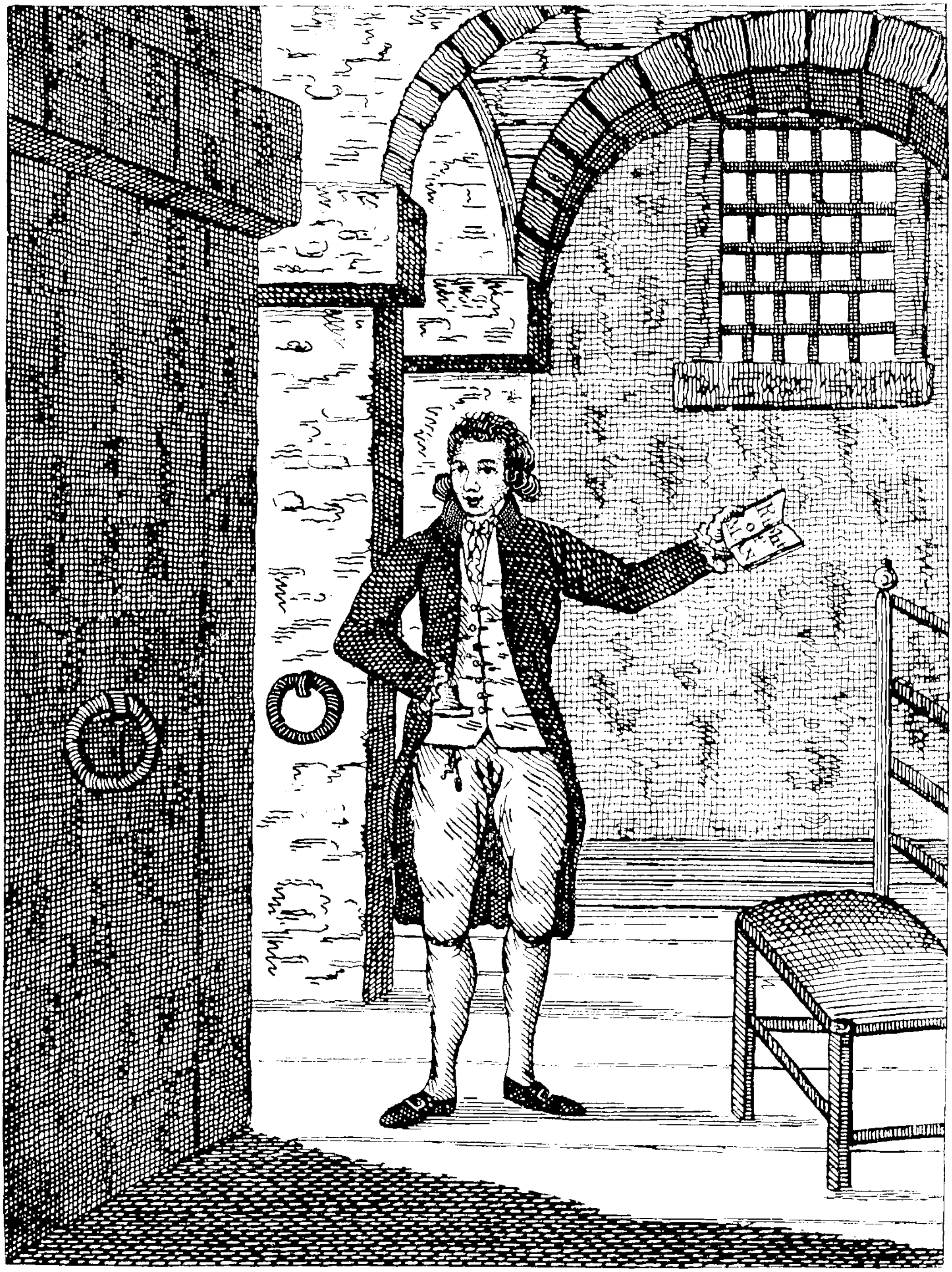
Among facetious anecdotes the following occurs in the *Morning Herald* for March 22, 1805:—"One of those *famed Literati*, a Country Sculptor, was ordered to engrave on a tomb-stone the following words:—'A virtuous woman is a Crown to her husband.' But the stone being small, he engraved it—'A virtuous woman is 5/- to her husband.'"

Several pages are devoted to peculiar surnames, especially those that present a strange contrast or similarity to the occupation of the owner. I will give a few specimens:—George Alexander Augustus Cæsar Henry Barnes, bird cage maker, of Great Newport Street (*Morning Post*, August 27, 1787); Crush, a miller; Sawyer, a carpenter; Twigger, a schoolmaster; Bury, a sexton (*Bath Chronicle*, August 7, 1788): C. Sharp, a razor maker; W. Down, a feather-bed maker; William Sebright, an optician, all in the same year. Mr. John Frost announced (*Morning Chronicle*, August 13, 1792) that he was selling cheap coals. On a sign-board in St. Giles's sufferers could find painted "A. Savage, corn cutter: Mangling done here."

In 1718, according to *Read's Journal* of July 26, attention was drawn to the irregular sizes of sign-boards in London,[1] and it was suggested that an Act should be passed with a view to limiting them, otherwise "the Shops will be more darkened than at present, and the free Passage of the Air may be in some measure obstructed in the widest Streets." Very many signs appear to have been gilt to notify, for instance, a "golden salmon," "a golden Blackmoor's Head," and other incongruities. The two following advertisements in the *Gazetteer* of July 28, 1798, give an insight into clerical life of the period as spent, let us hope, by only a very small number of clergymen:—"To the Clergy. A valuable living to be disposed of, in a fine sporting country, within an hundred miles of London. The duty may be done for £20 a year. None but man of principle will be dealt with. N.B. A pack of hounds in the neighbourhood." "Wanted. A domestic Chaplain to a Gentleman of fortune in the West, to do the duty of the family, and educate five boys and a girl; he must be a graduate of Oxford or Cambridge; must be able to bear—drink, and play at whist; must know a little of the stable business, and understand pheasant shooting; he must have a good character for morality and learning. Salary £15 a year." A little lower down in the same column we learn something as to the treatment of the poor:—"Price of Corn. To factors, 16/- per quarter. To bakers, 20/- per quarter. To the poor, 28/- per quarter." Doubtless similar treatment was meted out to them with regard to other foodstuffs.

An engraving representing the famous Thomas Pain (*sic*) in prison accompanies a few scraps respecting this well-known politician and author. He was born at Thatford in Norfolk in 1737 and died in 1809. His was a varied career; he was in turn a government official, a shopkeeper, an artisan, a journalist and an author. He went to America in 1774 and championed the cause of the Colonists. Having returned to Europe, he fled from England to France to avoid a trial for seditious libel. He was elected a deputy in the Convention of 1793, but in the autumn of that year was arrested and imprisoned for ten months. Among his numerous writings the best known are his *Common Sense*, *The Rights of Man* and *The Age of Reason*. But we, as Freemasons, are more interested in a very scarce pamphlet which, perhaps, emanated from his pen, *Origin of Freemasonry*, New York, 1811. This was translated by Bonneville and published in the following year at Paris with the title *De l'Origine de la Franc-Maçonnerie*. But it has been doubted if Paine or his intimate friend John Fellows was the author of this essay. It will be noticed that Paine had died before its publication.[2] The British Museum does not possess a copy of either version, singly, but the earlier one is included in

[1] *See A.Q.C.* xxv., 12.
[2] *See* Gould, *A.Q.C.* xv., 125.



Thomas Paine.

From an etching published by J. Evans and C. Thompson, London, 1794.

the *Theological Works of Thomas Paine*, published by R. Carlile in 1819. In the author's opinion, Freemasonry "is derived from, and is the remains of, the religion of the ancient Druids, who, like the Magi of Persia and the priests of Heliopolis in Egypt, were priests of the Sun," and is therefore based on Sun worship. Fellows says "that the British Druids instituted the Society" and that it "is based on Sabeism, the worship of the Stars," which is not synonymous with Sun worship.

No less than a dozen pages are occupied with quotations from Shakespeare supposed to be applicable to a considerable number of notables who were living in 1778. Unfortunately, none of the names of these people—both lords and commoners—are given in full. *The Morning Herald*, June, 1787, gives very many critical notes on "Musical Amateurs"—the list commencing with H.R.H. The Prince of Wales.

The second volume of *Collectanea* (which is less interesting than the first) concludes with poetical versions of addresses to be delivered by various well-known politicians at the opening of the "National Theatre, St. Stephen's"—otherwise Parliament—in 1812. These were published in *The Morning Post* of November 14, 16, 18, 19, 20, 21, and 27.

Many pages of the third volume are occupied with accounts of the doings, death, autopsy and burial of Joanna Southcott (1750-1814), together with portraits, from various sources. The Rev. Edward Irving, Swedenborg and other religious leaders, as well as sects and missionary Societies, figure largely. The following is from the *Morning Herald*, June 2, 1815: "Immanuel Godman Mountlamb Lion the Word. Jehovah Jesus Christus God Almighty now reigns universally in all the Earths, his righteous Judgments are now executed through me his Divine human Medium, Emanuel Swedenborg Lion, on thirty impious false prophets, and on six impious lying strumpets, females. Their names will appear in print in the Judgment in a new Work translated from the original Writings wrote by and titled the Messenger of the Triumphant Church, New Jerusalem. The Work will be in print in about ten days." Moravians and Spenceans or Parochial Farmers find a place, and considerable space is occupied with cuttings from the *Morning Post* and other newspapers, containing opinions for or against the monitorial system of education proposed by Joseph Lancaster (1771-1838), who founded in 1805 the Royal Lancasterian Institution, afterwards known as the British and Foreign School Society, as well as that proposed by Andrew Bell (1789-1832), together with reports of meetings thereon.

These are followed by matters concerning religious societies and the building of new churches, the conduct of hospitals, relief of the poor, etc., taken from, among others, London, Bath, and Gloucester papers. It is well-known that the lighting of London and other places was very imperfect until the use of gas was introduced at the Lyceum Theatre and elsewhere in 1803 by Friedrich Albrecht Winsor (*ca.* 1762-1830), and in this volume are numerous advertisements respecting the formation of Heat and Light Companies for carrying out his plans, as well as the introduction of a Gas Light and Coke Bill in 1809. A very vivid account is given (October 19, 1822) of a violent gas explosion that had taken place at the Opera House end of Pall-Mall.

We then come to advertisements and reports of various new Companies (1807, etc.), the majority of which, if they ever came into existence, had very

probably but short lives. Among these were the Britannic and India Wine Company; the United Public Dairy; the Public Subscription Blacking Company; the Golden-lane Brewery's Cattle Life Insurance Company.

A Parliamentary report respecting the method proposed by M'Adam (1756-1836) of paving streets was drawn up in December, 1819, and Minutes of his evidence on the subject before a Committee of the House of Commons were published in August, 1823. He first published his plan in 1816; was employed to improve the Bristol road, 1819; received £10,000 from Parliament, and was made Surveyor of the Metropolitan roads in 1827.

Numerous excerpts on the newly imported Waltz appear from the columns of the *Morning Post* during the year 1811. The discovery of the body of Charles I., at Windsor, is described in the *Morning Post* of April 6 and 7, 1813. This took place on the occasion of the interment of the Duchess Dowager of Brunswick, and the *Morning Chronicle* of April 7 quotes an account of the events connected with the burial of the King. In the previous year the same paper (April 10) reported the loss of the labour of months by the falling in of the Highgate Tunnel, and a few months later (November 3) the laying of the corner stone of the Highgate Archway. The same newspaper printed, on December 10, 1814, the following letter from "Orthodoxicus":—"My orthodoxy was greatly disturbed by observing in the Red Book an appointment in his Majesty's Household, entitled Confessor, which office is there stated to be filled by Henry Fly, D.D., F.R.S., and for which he receives £36 10 per annum: will any of your readers inform me whether the duty is properly performed; and when and how often the Rev. Doctor eases the burdened consciences of his Majesty's Household, and if this office has been turned over to the Prince Regent's Establishment, where, I have no doubt, the services of the Confessor are in great request!"

The volume contains a host of other cuttings of an *omnium gatherum* description, and concludes with more instances of longevity.

We now come to the fourth volume, lettered "Wants and Wanted." In the very early years of the eighteenth century many Offices were in existence where single persons, "whether Low, Middle, or Tall, Black, Brown, or Fair, Bachelors, Maids, or Widows," could by payment of small entrance fees and quarterages insure their meeting with a marriageable partner possessed of any required qualifications. Several advertisements of this nature are dated 1709. Private individuals afterwards took up this class of business.

Fleet Marriages were suppressed by the Marriage Act of 1754, though as early as 1717 we find it recorded that John Mottram, Clerk, was fined £100 for performing marriages and keeping false registers. The Fleet parsons, as they were called, did not always keep to the prison, at the entrance of which were stationed such persons as coalheavers to invite passers-by to enter and be married. There were other similar places of resort, such as the Mint, and Mayfair Chapel, near Hyde Park Corner, whither Dr. Keith, who had set up a marriage office in the Fleet, temporarily migrated. Several advertisements and paragraphs refer to this Scottish parson, and many interesting details respecting him will be found in *Old and New London*, iv., 349-351. Notwithstanding the passing of the Act these clandestine marriages continued. *The Daily Advertiser* of September 22, 1755, states that "Seven prisoners were tried at the old Baily . . . . amongst

whom was John Grierson, a Nonjuring Clergyman, for clandestinely marrying a couple in the Savoy Chapel. He is to be transported for fourteen Years." This parson issued a long advertisement, dated Newgate, December 17, 1755, which commences: "In Justice to myself, I solemnly declare, I have not married one Quarter of the Number as related in the Papers." The Marriage Act no doubt led to the production of many engravings, one of which, designed by J. Leach, is inserted in this volume. It is entitled "The Ecl—st—l [Ecclesiastical] Millers or the Funeral of Private Matrimony." The passing of the Act caused great trouble to certain persons who found it inconvenient to go through the Church ceremony, and as late as April 1, 1786 the *Morning Post* issued an advertisement that "A Gentleman, well versed in the Laws of his Country" will for one guinea show how the difficulty can be avoided. A somewhat similar announcement appeared in the *Morning Herald* on December 1, 1787.

In 1789 and again in 1790 a four-page Prospectus was issued of a "Matrimonial Plan. A New and Original Imperial and Royal Plan, according to the Usage of the Potentates and Sovereign Princes of Europe, as well as in all the polished Courts throughout the known World, entitled, The Imprejudicate Nuptial Society: or Grand Matrimonial Intercourse Institution. On a Scale of important Novelty and general Utility; established on the most impartial and liberal Terms, for the mutual Benefit and Advantage of Subscribers, at No. 32, Old Bond-Street, London." We have not yet got rid of Matrimonial Agencies.

We have within recent years heard of wives being sold, but raffling for mates is distinctly peculiar; yet such a state of things was not unknown in the eighteenth century. On November 4, 1746, "five batchelors free from Dorset," whose ages and heights are given, each possessing more than £500 and a good business, notify that they are willing to be raffled for by five maids or widows, whose necessary qualifications are particularised.

Sir John Dinely, Bart., of Charlton, who was descended in the female line from the Plantagenets, and, having dissipated his family estates, became a Poor Knight of Windsor, was a celebrated character. He died in 1808, and for the last thirty years of his life was looking out for a wife who should possess at least £10,000 a year; he estimated his own fortune (if he could recover it) at £300,000. He resided chiefly in Windsor Castle, visiting Vauxhall Gardens and the London theatres two or three times a year. He made his wishes known not only by inserting advertisements in the newspapers but also by circulating broadsides: samples of both these are given. There were many portraits of him, several of which are inserted in this volume. His outward costume—unless he was going to market—consisted of the Windsor uniform, and in wet weather he was mounted on a pair of pattens. Notwithstanding all his efforts he failed to prevail on anyone to become Lady Dinely.

And so Advertisements, Announcements of appointments with a view to matrimony, and such like are inserted *usque ad nauseam*, occupying a great portion of this bulky volume, the last being dated 1816.

These are followed by many advertisements respecting the sale of houses, both large and small, by auction or private treaty, and the letting of rooms or houses too large for the tenants or owners. This is one of the earliest:—"Any Gentlewoman or two that would be provided of a creditable Place in Westminster, at a reasonable rate, may enquire at Mrs. Lee's a Fishmonger, at the sign of the Dolphin

near Hungerford-Market in the Strand." (*Spectator*, July 9, 1712.) There is also a large number of advertisements of Wants and Wanted by persons of both sexes in various capacities. Some are very ordinary: a few are peculiar. As an instance of the latter is one issued in 1776:—A Journeyman Shoe-maker, who had apparently a knowledge of all the branches of mathematics and science and who "thinks he has a capacity capable of attaining the Summit of scientific Knowledge" wished to engage himself as a teacher of science. The following announcement was stuck up on the walls of Bristol 'Change in 1765:—"A young Man, A Bout 30 years of Eage want a Pleas to go to Amerik of Good Carriter and well Understand Husbandry Bisness.—Bee glad to go wee any Marchant or treadsman Emplay. EnQuir of the Change Ceeper."

The following advertisement, dated April 19, 1745, seems to appeal to us just now:—"A Gentleman intending to see the Allied Army in Flanders, would be glad of an agreeable Companion. Enquire," &c. The *Morning Herald* of July 21, 1821, publishes a long advertisement stating that an Automaton is wanted to accompany two ladies who are going abroad—a requirement as strange as it is unusual. Places under Government will be well paid for, while others are for disposal. Honours, too, can be obtained by those who desire them and are able to give the amount asked. Of course, it is not unusual to find Parliamentary seats for sale, and advertisements of money-lenders.

In 1789 a broadside was issued, headed "The wounded Sailor's last Shift," having on either side of these words a representation of a man-of-war. It is the petition of Charles Fitzpatrick, late Master Cook of H.M.S. Hercules, wounded in the service of his country and no longer able to support himself and family, for assistance from the charitably disposed. His statement is certified by Captains Augustus Montgomery, Henry Savage and Francis Cole. Though nothing is mentioned to show that any of these were members of the Craft, the probable connection therewith may be assumed from the fact that below the heading are two blocks, the one representing the old W.M.'s Jewel (still used in America), a pair of compasses opened on an arc of a circle, with the Sun in the centre; the other the square, level and plumb rule arranged together, as is frequently done at the present time. This is placed among many other appeals for charity, one of which is that of a curate of High Easton in Essex (1790), who was summarily discharged for having the audacity to ask for payment of his salary of £10!

The following advertisement was published January 8, 1750:—"Wants employment. A young Rosicrucian, whose Character can stand the test of the most strict Examination, and of a reputable Family, is willing to be an Assistant in an Elaboratory, having been much used to regulating of Fires; or if the famous Mr. Drogger is inclin'd to give me any encouragement I shall contribute all in my Power to deserve it and shall always prefer the Discovery of the grand Secret to a good Dinner; and if we look well to it, I am persuaded we shall do it; and in order to facilitate the Operation, hope the worthy Adept will favour me with a Line directed for J.F. to be left at the Bar of Mr. Brown's Coffee-House in Spring-Gardens, that I may know when and where I can have the Pleasure of transmuting some of his mild Tobacco into Ashes." A little later—February 27, 1750—another singular announcement appeared:—"Wanted directly. A Set of Choice Spirits, to pass away the Evenings agreeably; as to Particulars please to enquire of Mrs. Chumley, at the Two Red Lambs opposite the Playhouse Door in Hart-Street, Covent-Garden."



Sir John Dinely, Baronet.
From an etching by W. Hopkins.

Several pages towards the end of this volume are occupied with announcements of wants of a very miscellaneous character; among them is the following, under the date January 30, 1783:—"Aux Francs Macons. Un Gentilhomme François désireroit pendant le séjour de plusieurs années qu'il se propose de faire à Londres, avoir l'avantage d'être affilié dans une loge distinguée de cette capitale, ou il pût être à portée d'entretenir avec le grand Orient de Paris, une correspondance relative aux travaux de cet ordre respectable. Ce Gentilhomme est en état de subir toutes sortes d'examens, et d'ailleurs est muni de certificats authentiques. S'addresser, par lettre, à Mr. Le Chevalier D.B. Percy-street Coffee-house, Rathbone Place."

It is queried in a manuscript note whether this gentleman was the noted Chevalier D'Éon de Beaumont (1728-1810), concerning whom Mr. Hodgkin possessed an enormous collection of books, engravings and manuscripts, that subject being one of his special hobbies. They formed lot 535 in the sale catalogue of his Autograph letters and Historical documents, dispersed in April last year. It will be remembered that Bro. Dr. Chetwode Crawley wrote a long illustrated paper on this remarkable personage (*A.Q.C.* xvi., 231-251, 1903), in which he acknowledged his indebtedness to the Hodgkin collection, and to this paper I must refer those who are interested in the subject. Many particulars concerning the Chevalier's Masonic life are there given. Dr. Crawley states that the first time he appeared in London dresed as a woman was August 6, 1777, and the last time as a man exactly a week later, when he went to France in his uniform of Captain of Dragoons. On the restoration of peace he obtained permission to return to England, which he did in November, 1785. Then and ever after he appeared in female costume. From these facts and dates and that of the advertisement the source from which the latter emanated is somewhat doubtful.

With these few particulars of this celebrated person I close, for the present, my extracts from these bulky volumes. It may be asked why I have, in a sense, reversed the contents of Lysons's volumes and have brought before the Lodge a paper that contains so little of a Masonic character. I can reply only that it is my intention, in the second part, to draw largely from those pages that contain cuttings respecting genuine and mock Masonry, and some other societies or clubs that cannot be classed under either of these headings, but are unfortunately the most numerous. In doing so I shall endeavour to avoid matters already noted in *A.Q.C.*, but, at the same time, to supplement the Lysons cuttings, so far as I can, from other sources, such as the Banks collection, as I have already mentioned.

Bro. W. B. Hextall said:—

In conveying our acknowledgments to the Junior Warden, I congratulate him on the courage which has presented us with a paper avowedly of a non-Masonic character, which we gladly accept as a fore-runner. Bro. Levander might possibly desire its full appreciation to be deferred until Part II. is before us; but, speaking only of what we now have, I should be slow to derogate by a single word from its value to us, both actual and potential. The literature and ana of the eighteenth century are worthy of exploration for side-lights, sometimes as important as unexpected, which they throw on contemporary history of the English Craft.

There is little I can remark upon in the details and occurrences Bro. Levander makes us acquainted with. That "Under-Pilots to the New Jerusalem" was a recognised expression well back in the eighteenth century will have interest for an esteemed member of our Lodge, who has described himself by an analogous term in a published work. *The Mayor of Garratt* is the title of a comedy written by Samuel Foote, and produced at the Haymarket Theatre in June, 1763, which is found in collections of plays, and has contributed to preserve the memory of that mock election.

The "Hook and Crook" story, as told in the *Pennsylvania Packet* of 1782, is a variant of a time-honoured joke which would carry more conviction with it if John Skelton, the poet (d. 1529), had not written as long ago as the time of King Henry VIII.,

> Nor will suffer this boke
> By hooke ne by crooke
> Printed to be;

and if the phrase in question did not twice occur in Spenser's *Fairie Queene* (1590-1596).[1]

Marvellous instances of longevity might perhaps be more easily accepted if so many had not been discredited before the late Mr. William John Thoms, in 1873 published his *Human Longevity, its Facts and its Fictions*; but, taking Bro. Levander's paragraphs on this subject as he found them, an early nineteenth century catalogue of centenarians has it that James Rovin and his wife both died in 1741, and describes and reproduces their portraits, formerly belonging to the Percies, Earls of Northumberland, and in 1808 to William Bosville, Esq., of Welbeck Street, London; a translation of the inscription mentioned in our paper being, "John Rovin in the 172nd year of his age, and Sarah his wife, in the 164th year of her age. They have been married 147 years . . . ; their children, two sons and two daughters, all yet alive. The youngest son is 116 years of age . . . ," which seems to have been written some years after the death of the parents, as it is also stated that the youngest son was only in his 99th year when his father died; and the latter's Christian name is not as given by the *Bath Chronicle* in 1788. Of Jonathan Hartop it is recorded, "Mr. Hartop lent the great Milton £50 soon after the restoration, which the bard returned him with honour, though not without difficulty, as his circumstances were very low. Mr. Hartop would have declined receiving it, but the pride of the poet was equal to his genius, and he sent the money with an angry letter, which was found among the curious possessions of that venerable old man." I may be forgiven for adding that in the same copious list there occur—in 1756, "Hammond L'Estrange, Esq., aged 107, of Bury, Suffolk. He was justice of the peace seventy years, and deputy lieutenant of the county"; and in 1757, "John Walney, aged 124, of Glasgow, carpenter; he married eleven wives, all of whom he buried." It is gratifying to read that this veteran "was seldom ill, and retained his senses." Isaac Ingall, the old butler at Battle Abbey, is locally said to have lived to 120, having been in one service 95 years.

Some of the seemingly burlesque advertisements and handbills of which we have heard portions were hardy enough to survive to our own day. Bro. Levander

[1] *Notes and Queries*, March 13th, 1915, 215.

quotes from one in 1787 by "Roger Giles, Barber, Surgeon, Parish Clerk (etc.)." More than a hundred years later, in 1897, a handbill was current in Falmouth purporting to be "Copy of an Original Sign Board" of this same Roger Giles, whose occupations are set out at great length, and throughout with apparent disregard of any standard or authority for the spelling. The Falmouth version follows the *Morning Chronicle* of 1787 as to substance, but differs in detail, and will be available should comparison or collation be desired.

The public companies of 1807, etc., found at least their parallel in a remarkable flood of such-like undertakings in the year 1824, in which nearly 20 millions are stated to have found investment; the names of more than a hundred of these are in *Toone's Chronological Historian* (1828), 712.

It is with much pleasure I propose a vote of thanks to Bro. Levander for his paper.

Bro. W. Wonnacott said:—

It is my privilege to second the Vote of thanks which has just been so ably moved. It should be explained that this paper has been written with the view of exhausting the non-Masonic portion of the Lysons Collection, in order that we may have later on another paper dealing with the purely Masonic matter, and to the latter we shall look forward with very great interest. I am sorry that I am unable to add anything to the remarks which have just been made, for the reason that, this being the non-Masonic section, there is no peg upon which to hang any useful comments. If we belonged to a purely antiquarian body, of course, it would be otherwise. I think, when reading the paper at length in the *Transactions*, the Brethren will find that it is an exceedingly interesting and entertaining one, and it leaves the impression that Lysons was an extremely learned antiquary, who had a delightful sense of humour, and that he must have been a very pleasant companion to any who accompanied him on his rambles round London.

'Orator' Henley would in himself give material for an exceedingly interesting paper. He is a man about whom we do not know a great deal, and I think that the volume in the British Museum referred to may prove to be a regular mine of information if someone will take the trouble to work it up and present a paper to the Lodge.

Bro. Edward Armitage said:—

Criticism I have none to offer, but I feel sure that all who have heard Bro. Levander's paper this evening will join with me in appreciation of the result of the first part of his labours. Brethren can judge for themselves, from the bulk of the volumes on the table, what an amount of work has been entailed. We understood in the first instance that in these four volumes there was a certain amount of matter connected with Masonry, and there are few who would have had the pluck to go steadily through them, in spite of faded and at times almost indecipherable print, to ascertain how much of value there is from our point of view. The Masonic portion is to come in the next paper, but the present one, although lacking in special Masonic interest, will be found well worth reading and study.

There are plenty of cases of longevity in the present day. Only this morning I saw a note of the death of a man at Athlone at the age of 107 who recollected a prize fight in the year 1818. No degeneracy of race here!

Dr. Mead (1673-1754), after study at Utrecht and Leyden, took his M.D. degree at Padua in 1695, became a Fellow of the Royal Society in 1703, took the Oxford M.D. in 1707, and became a Fellow of the Royal College of Physicians in 1716. The Plague was ravaging Marseilles in 1719, and Dr. Mead was asked by the King and his advisers to write anything about the subject likely to be useful in England so that people might know what to do if the Plague came. Seven editions of the *Discourse* in 1720-21 and two later ones, the last in 1744, show its popularity. He was the first to practise inoculation for the Plague, his subjects being seven condemned criminals, who are reported to have recovered successfully. Dr. Mead made an income from his practice for many years of £5,000-£6,000, and in one year over £7,000. Reputed to have the best collection of books, drawings, statuary and coins of his time, the sale of his library of 10,000 volumes took 55 days and realised over £5,000. No indecent haste about that sale, but plenty of time for the auctioneer to dilate on the merits of this and that treasure.

A most pertinacious old fellow was Dr. Mead, and was much interested in an invention for ventilating the holds of ships. After pegging away at the Admiralty for over ten years, he succeeded in getting them to adopt it. He died in 1754 at the age of 80, and was buried in the Temple Church.

Bro. W. J. Songhurst said:—

It occurred to me that possibly the advertisement which asked for "Intelligence what's become of a certain old Woman, call'd the Bamster," might contain a veiled reference to the "venerable Old Gentlewoman" mentioned by *Verus Commodus* in his letter on the Gormogons, published as an appendix to the Second Edition of the *Grand Mystery of the Freemasons Discovered.* I have not found the word 'Bamster' in any of the Dictionaries I have consulted, but it is apparently derived from *Bam*=deception, which is actually used by Henry Carey in his verses on "The Masons and the Gormogons":

"And Truth with Bam they smother."

It is clear that the advertisement had some political reference, for it is said to have emanated from "Messrs. Broad-Bottom and Co.," and *The Dictionary of Slang, Jargon, and Cant* (Barrère and Leland, 1889, i., 182) quotes Walpole as writing in 1741 "Now one hears of nothing but the Broad Bottom! it is the reigning cant word, and means the taking all parties and people indifferently into the Ministry."

Even this might not altogether upset the idea of a Gormogon connexion with the advertisement, for it is generally admitted that that Society took, or endeavoured to take, a practical part in the politics of the day. But the letter of *Verus Commodus* appeared nearly twenty years before the advertisement, and although Hogarth's engraving, *The Mystery of Masonry brought to Light by ye Gormogons*, was published in the interval, it had no doubt been overshadowed by the more recent prints showing the Mock Processions first organized by Paul Whitehead and Esquire Carey in 1740.

NOTES AND QUERIES.

THE Royal Society and Free-Masons.—While seeking materials for a paper on 'The Honble Society of Hurlothrumbo' I have, by chance, made a discovery which I deem of importance to Masonic students, and I hasten to communicate the same to the readers of *A.Q.C.* At page 4 of Part IV. of:—

> The Merry-Thought: or the Glass-Window and Bog-House Miscellany . . . Published by Hurlo Thrumbo. In IV. Parts. Price 6d. each. Printed for J. Roberts, London, in Warwick Lane. [*Not dated.*]

will be found the following lines:—

> The *Cibber's* Odes and Tindal's sense
> Caleb and Henley's eloquence,
> *Woolston*, and all such learned Sophi's
> Would be cut down in House-of-Office:
> *Oxford* and *Cambridge* too would join
> Their Puns, to make the Boghouse shine.
> Each learn'd Society would try all
> (From lowest club, to that call'd Royal)
> To furnish something might improve
> Religion, Politicks, or Love:
> Grand *Keyber*, Gormogons, Free-Masons,
> And Heydeger, with all his gay sons
> Would find to suit, with Lectures there,
> Their intellectuals to a Hair.

Of the work as a whole the less said the better. It is, I think, scarce, and, if so, then it is no matter of regret, for a filthier collection and at the same time one less redeemed by wit or humour, it would be difficult to find. The item from which the above is taken is perhaps of greater merit than anything else in the book. It evidently aspires to be an imitation of the style of the 'Dunciad' and particularly invites comparison with the well-known passage in Book IV., lines 565 to 578. The 'Caleb' mentioned is no doubt Caleb D'Anvers (or Danvers) of the 'Craftsman,' *i.e.*, Nicholas Amherst, d. 1742. Tindal (d. 1733), 'Orator' Henley (d. 1742), Woolston (d. Jan. 1732-3), and 'Heidegger' (Count John James Heydegger of the Opera, Haymarket, 'Master of the Revels' to George II., d. 1749) are all noticed in the Dunciad (see Dunciad, Bk. I., 281-290, II. 2, 399, 425, III. 195-212); while 'Laureat' Cibber is, of course, its Hero. See also Bk. II. 379 (347 in original version) for the term 'Soph' or 'Sophi'—there may be (in the Merry-Thought) a further reference here to the Gormogons.

'The Merry-Thought' is undated, but from the internal evidence it must have been issued not much later than 1730. Here, then, we have another contemporary reference to Free-Masons and Gormogons as 'learned' Societies com-

parable to The Royal Society. The name of the author or compiler of this precious publication, which would greatly add to its interest, at present escapes me. The assumed 'Hurlo Thrumbo' means nothing more than 'Nonsense,' and I do not at present see any reason to connect the Merry-Thought either with 'The Honble Society of Hurlothrumbo' or with the author of the Play 'Hurlothrumbo: or the Supernatural.' The name of the printer, J. Roberts of Warwick Lane, is already familiar to Masonic students, and I fear that there is evidence that he dealt largely in 'curious' productions of this sort. It may be of interest to note that in the list of Books, Papers and Verses in which Pope was attacked, before and after the production of the Dunciad, given in Warton's edition of Pope's Works (vol. v., p. 302), no less than *nine* are from the press of Roberts.

J. E. S. Tuckett.

A Mason's Tombstone at St. Andrews.—The following is from a paper by Dr. Hay Fleming, "Some recent Discoveries at St. Andrews," communicated to *The Antiquary*, April, 1915, p. 153:—

> A most interesting discovery was a stone effigy of a stonemason, which had been built into the Abbey wall as common rubble, the carved side being turned towards the heart of the wall, and the back of the plain slab exposed to the outside. The mason is robed in gown and hood. His head rests on two pillows, the one lying diagonally above the other. On his right side is a hammer, on his left a square, and his feet rest on a mason's "mell," or mallet.

Andrew Oliver.

A Freemason of 1580.—The following reference is taken from *The Acts of the Privy Council of England*, New Series, vol. xi., 1578-1580. London. Printed for Her Majesty's Stationery Office, by Eyre and Spottiswoode, 1895. Page 449, under date 17th April, 1580:—

> A warraunt to the Threasurer of the Chamber to paie unto the wife of Christofer Battie, freemason, lately deceased, the somme of xlv^{li} v^{s} vj^{d} as parcell of an accompt of liij^{li} ix^{s} iiij^{d} for wages for him and his servauntes under the late Erle of Essex for her Majesties service in Ulster in the Realme of Irelande, which said somme was not remembred among the said Erles reckoning in the closing upp of his accompt.

The name of Christopher Batty appears in a list of members of the Masons Company of London in 1563. (See Bro. Conder's *Hole Craft*, p. 300.)

Chas. G. Chambers, Lowestoft.

The Will of Henry Yevele.—In the *Transactions of the Essex Archæological Society*, vol. xiv., p. 32, a quotation is given from *Bequests Relating to Essex, extracted from the Calendar of Wills proved and enrolled in the Court of Husting, London*, by A. Bennett Bamford, as follows:—

> 1400 Monday next before the Feast of SS Simon and Jude (28 Oct) HENRY YEUELE or YEVELE, Masoun, citizen and freeman of the City of London, and parishioner of the Church of S Magnus at London Bridge.—To be buried in the said Church, in S. Mary's chapel, where his tomb is already prepared. Katherine, his wife, Margaret, his late

wife; Roger and Marion, his father and mother . . . also to his aforesaid wife, his lands and tenements in Wennington and Alvythele (Aveley), or elsewhere, in co Essex, for life, remainder in trust for sale, a part of the proceeds being especially devoted to assist the rebuilding of the ancient "isle" with the church of the hospital of S Thomas the Martyr, of Southwerk, where the poor inmates lie. Dated London 25 May AD 1400.

W. HOWARD-FLANDERS.

References to Freemasonry in Dodsley's Annual Register.—I have read with great interest in the *Transactions* of the *Q.C.* Lodge the paper and discussion on "The Story of the Craft as told in the Gentleman's Magazine, 1731 to 1820."

A short time ago I had occasion to consult the volumes of a somewhat similar publication, *Dodsley's Annual Register* (of which there is a complete set in the library here) from 1758 to 1819, and happening to light upon the word "Freemasonry" in the index, I found the following references, which may be of interest:—

Vol. III., page 66. Jan., 1760. The Quarterly communication of Grand Lodge ordered £50 to be remitted to Major General Kingsley for the relief of Freemasons in the Army now in Germany.

,, IX., 69. Sunday, 24th Feb., 1766. The Dukes of York and Gloucester and the Prince of Brunswick made Freemasons by the Grand Master at the Horn Tavern, Westminster.

,, XV., 141. Year 1772. Leland's copy of Henry VI.'s questions and answers on Freemasonry.

,, XVIII., 115. May 1st, 1775. A description of the laying of the foundation stone of Freemasons' Hall by Lord Petre.

,, XIX., 144. May 17th, 1776. An account of the dedication of Freemasons' Hall including the presence of ladies and a Sermon by Dr. Dodd.

,, XIX., 124. March 3rd, 1776. A Lodge seized in Naples: members arrested and sent to prison.

,, XXVIII., 158. Year 1786. The Emperor of Germany's Edicts against Freemasonry.

,, XXVIII., 167. 1786. Freemasonry suppressed in the Palatinate.

,, LII., 264. 1810. The Persian Ambassador made a Freemason at Thatched House Tavern.

,, LVI., 82. 1813. Freemasonry prohibited in the Papal Territory.

,, LXI., 58. 1819. Freemasonry prosecuted by the Inquisition in Spain.

I may add that the remarks on the Indices to the *Gentleman's Magazine* apply equally to those of the *Annual Register*.

LORD BARNARD,
Raby Castle.

Masons Patronize a Play.—The *Journal of the Royal Society of Antiquaries of Ireland* (vol. xliv., p. 362), quotes the following advertisement from the *Connaught Journal* of 24th and 27th September, 1792[1]:—

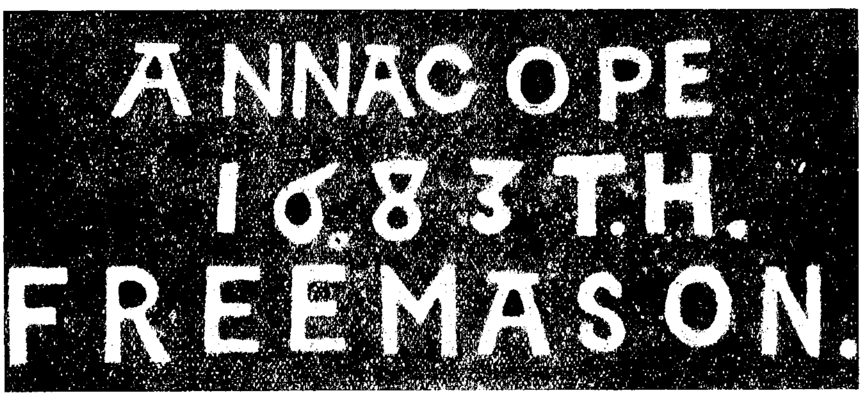
> Mr. Macartney respectfully informs the public that honoured with the Patronage of the several lodges of the free accepted Masons of Galway, encouraged by many Principal Families of the Town and Neighbourhood, he means to take a benefit Play—the comedy of the *Busy Body* with the admired farce of *Midnight Hour* on Friday the 28th Inst. The Brethren intend walking in Procession and appearing on the stage in the Insignia of their different Orders—a Masonic Prologue and Epilogue with Mason songs, choruses, Firing, etc., between the Acts. It is hoped the brethren around the Country will be so good as to attend.

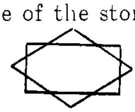
T. J. Westropp.

Free and Easy Johns.—Bro. D. H. Patrick, of Coventry, informs me that the arms forming the principal feature of the membership card reproduced facing page 24 of vol. xxvii., are those of John Wheatly, a benefactor of the Bablake School, Coventry, about 1563. Wheatly was a London Merchant, whose benefactions were spread in many directions, and although it may not be possible to trace the connexion between him and the Free and Easy Johns, the coincidence seems worthy of notice.

W.J.S.

A Freemason in 1683.—One of our members in South Africa, who was 'home' last year, took a rubbing of a stone which he discovered in the outside wall of the Church at Ellenhall, Staffordshire, and from the rubbing this illustration—very much reduced—has been made:—



By the side of the stone there is another one inscribed Jonathan Cope, and with this device  very crudely cut. The Cope family is said to have lived in a house which still stands close by the Church, and it would seem that some particulars of its members in the seventeenth century might be of interest to Masonic students of to-day.

W.J.S.

[1] Particulars of a Play in 1725 for the benefit of the Secretary to the Grand Lodge of Ireland are given by Bro. Dr. W. J. Chetwode Crawley in *A.Q.C.* xiii. (1900), 147-8.

Dr. Richard Munkhouse.—A review of the *Discourse delivered in the Church of Almondbury*, referred to by Bro. J. E. S. Tuckett in *A.Q.C.* xxvi., 83, was published in *The Anti-Jacobin Review and Magazine, or Monthly Political and Literary Censor*, for December, 1799, vol. iv., 535. A notice of the volume of Sermons published by the

Rev. Jethro Inwood in 1799 appeared in the same Magazine for March, 1802, vol. xi., 237.

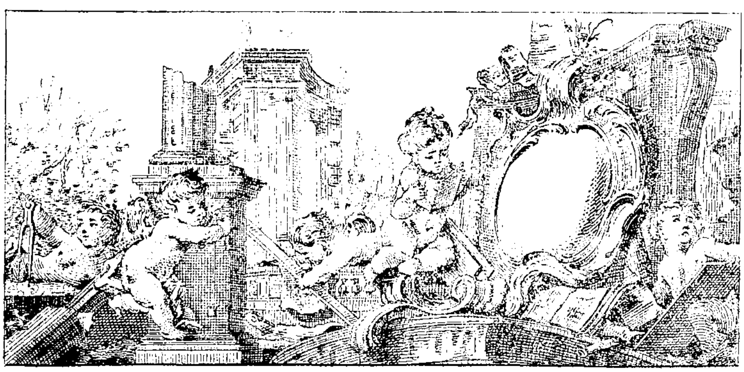
W.J.S.

Masonic Cypher.—The Gold disc or token described and illustrated in *A.Q.C.* xxvii., 151, 232, with an inscription in what is commonly though erroneously called a Masonic Cypher, has received attention at the hands of a number of brethren. From four of these, viz., Bro. John Robinson, of Comber, Co. Down; Bro. E. M. Harvey, of Oundle, Northamptonshire; Bro. the Revd. Arthur Cross, of Norwich; and Bro. A. W. Piper, of Adelaide, South Australia, I have received the following translation:—

SUSAN 28-12-67 MONTY
GOD BLESS MY DEAR GOOD CHILD.

which, from the Masonic point of view, can only be regarded as distinctly dull. The first name of the original owner was *Montague*.

W.J.S.



OBITUARY.

IT is with great regret that we have to record the death of the following Brethren:—

Colonel Sir **John E. Bingham,** Bart., V.D., J.P., of Sheffield, on 18th March, 1915. In addition to active work in Masonry, in which he had served the office of Prov.G.Warden for West Yorkshire, Bro. Bingham was prominently associated with business, public, military, religious, and political life in Sheffield, and the procession of mourners, over a mile in length, which accompanied his remains to their resting place at Ecclesall, bore testimony to the esteem which was felt for him in every circle in which he had moved. Bro. Bingham had joined in several of our Summer Outings as a member of our Correspondence Circle, to which he was elected in 1906.

William Robert Blair, of Stoke-on-Trent, on 30th December, 1914; aged 82. Our brother was born in London, but went to the Potteries in 1840 and became connected with many local industries. He was initiated in the Etruscan Lodge No. 546, Longton, in 1858, and became Master in 1864. He was also a member and P.Z. of the Etruscan Chapter. He had held the office of Prov.G. Warden and Prov.G.H. in his Province of Staffordshire; and in 1910 was appointed Junior Grand Deacon of England, and Grand Standard Bearer (R.A.). He joined our Correspondence Circle in May, 1899.

Walter Busbridge, of Plumstead, Kent, on 7th January, 1915. A P.M. of the Pattison Lodge No. 913, our brother had held the offices of Prov.G.Deacon, and Prov.G.Standard Bearer (R.A.), in his Province. His membership of our Correspondence Circle dated from 1893.

William Walter Croker, of Camberwell, London; the Secretary of the Connaught Lodge No. 3270, and a member of our Correspondence Circle since October, 1911.

Robert Day, F.S.A., M.R.I.A., J.P., of Cork, on 10th July, 1914. A Past Master of Lodge No. 8, and P.K. of Chapter No. 1 under the Irish Constitution, our brother joined our Correspondence Circle in October, 1898. His writings included a valuable paper on Masonic Book-plates in the Journal of the Ex Libris Society, December, 1903.

Captain **Hubert Bradshaw Dixon,** of the Sherwood Foresters, on 12th March, 1915, whilst on active service. Our brother was a member and Past Master of the Northern Nigeria Lodge No. 3325, and had joined our Correspondence Circle in May, 1912.

Albert Dobson, of Chiswick, on 8th October, 1914. A member of the Cama Lodge No. 2105, Hampton Court; and of our Correspondence Circle since 1906.

Colonel **Richard Sidney Ellis,** of 8, Marlborough Road, St. John's Wood, London, N.W., on 2nd December, 1914. Bro. Ellis was initiated in 1888 in the Tyssen Amherst Lodge No. 2242, and was a founder and joining member of many other Lodges and R.A. Chapters. He was Past Grand Sword Bearer in Grand Lodge and Grand Chapter, and his Masonic interests extended to many

other degrees. He was a retired Colonel of Volunteers, and held the V.D. decoration. The funeral took place at Golder's Green. Bro. Ellis joined our Correspondence Circle in May, 1896.

Leandro Foppoli, of London, on 6th April, 1915. A year ago he was appointed Assistant Grand Pursuivant in the Grand Lodge of England, and Past Assistant Grand Director of Ceremonies (R.A.); and for many years previously he had held the office of Secretary of the Lodge Italia No. 2687. His membership of our Correspondence Circle dates from January, 1899.

Robert Freke Gould, of Woking, Surrey, on 26th March, 1915; a Founder, First Junior Warden, and Past Master of the Quatuor Coronati Lodge; a Past Master of the Moira Lodge No. 92, London; the Inhabitants Lodge No. 153, Gibraltar; the Northern Lodge of China No. 570, Shanghai; and the Lodge of King Solomon's Temple No. 3464, Chester; a Past Grand Deacon and a Past Grand Warden of the Grand Lodge of England; a Past Assistant Grand Sojourner and a Past Assistant Grand Scribe N. of the Grand Chapter of England; an Honorary Member of the Grand Lodges of Iowa, Ohio, District of Columbia, Kansas, South Dakota, Maryland, British Columbia, and New Zealand.

Charles Greenwood, of Halifax, Yorkshire, on 18th December, 1914. Bro. Greenwood joined our Correspondence Circle in November, 1888, and his name appeared as No. 440 on the Roll. For twelve years he had acted as Local Secretary for Halifax. He was a member of the Lodge of Probity No. 448 in that town.

Adam White Guthrie, of Port Elizabeth, South Africa, in February 1915. Our brother had attained the rank of Past District Grand Superintendent of Works in the Eastern Masonic Division of South Africa. His membership of our Correspondence Circle dated from June, 1887, his place on the Roll being No. 84.

Major **Frederick Benjamin Halford,** of Hampstead, London, on 15th October, 1914. Our brother was a member of the Grand Master's Lodge No. 1, and he joined our Correspondence Circle in June, 1904.

Robert Hanbidge, of Sheffield, on 24th August, 1914; a Past Master of the Wentworth Lodge No. 1239, and a member of our Correspondence Circle since June, 1904.

Major **J. Burke Hendry,** of London, on 26th August, 1914. Our brother was a member of Lodge No. 396, and R.A. Chapter No. 173, under the Constitution of the State of New York. He joined our Correspondence Circle in June, 1889.

Alfred William Humphreys, of London, on 28th December, 1914. Bro. Humphreys was a member of the Crusaders Lodge No. 1677, and had joined our Correspondence Circle in June, 1892.

Joseph Husbands of Sutton, Surrey, on 21st January, 1915. Our brother was a Past Master of the Globe Lodge No. 23, from which he served as Grand Steward in 1909. He was elected to membership of our Correspondence Circle in June, 1902.

Joseph Inglis, of Paignton, Devon, on 21st February, 1915. He had held office as District G.Warden of Egypt and the Sudan; and he had been a member of our Correspondence Circle since 1907.

Arthur Henry Jefferis, of West Didsbury, Manchester, on 8th March, 1915. Our brother had held the offices of Prov.G.Warden, and Prov.G.J., in his Province of East Lancashire: and was a very early member of our Correspondence Circle, to which he was admitted in September, 1887, his place on the list being No. 110.

Paul Eugene Jones, of New York, in 1913; a member of Lodge No. 286 in that City, and of our Correspondence Circle since 1910.

Adolph Klee, of New York, in January, 1915. Our brother was a Past Master of Lodge No. 154 in that City, and had held the office of District Deputy Grand Master. His membership of our Correspondence Circle dated from March, 1906.

James McCormick Lamberton, of Pittsburg, Pennsylvania, in March, 1915; a Past Grand Deacon of the Grand Lodge of Pennsylvania, and a member of our Correspondence Circle from January, 1907. At the celebration of the Sesqui-centennial Anniversary of George Washington's initiation, held at Philadelphia in 1902, Bro. Lamberton delivered a valuable address on "Washington as a Freemason."

Henry John Marrs, of Buenos Aires, in February, 1915; a Past District G.S.B., and G.Scribe E., in the Argentine Republic; and a member of our Correspondence Circle since June, 1901.

Spencer William Morris, 48, Christchurch Road, Streatham Hill, London, S.W., aged 62, on 2nd December, 1914. The deceased brother was a member of the Thames Conservancy, and of the City of London Corporation, which he entered in 1896 as a representative of Billingsgate Ward. He was also a Past Master of the Carpenters' Company. In 1904 he was appointed P.A.G.D.C. in Grand Lodge and in the same year was G.St.B. in Grand Chapter. He joined our Correspondence Circle in January, 1894.

Gilbert B. Pearce, of Hayle, Cornwall, in August, 1914. A Past Prov.G.Warden, and Past Prov.G.J. of his Province, Bro. Pearce had also for many years held the office of Librarian of the Coombe Masonic Library connected with the Corunbian Lodge No. 450, at Hayle. His membership of our Correspondence Circle dated back almost to its inception, his place on the list being No. 37.

Douglas Ebor Nicol Russell, of Southend-on-Sea, on 23rd December, 1914. Our brother was a member of Mother Kilwinning, Edinburgh, and of our Correspondence Circle since November, 1911.

Rev. **Samuel George Smith,** D.D., LL.D., of St. Paul, Minnesota, on 25th March, 1915. A member of Lodge No. 3 in that City, our brother was elected to our Correspondence Circle in March, 1900.

John Watson, of Acton, London, on 4th March, 1915. Our brother was a member of the Duke of Cornwall Lodge No. 1839, and was elected to our Correspondence Circle in 1907.

Edwin John Whitley, of Penarth, Glamorganshire, on 23rd October, 1914. Our brother was a Past Prov.G.Warden in Monmouthshire, and a P.Z. of the Silurian Chapter (R.A.) No. 471. His membership of our Correspondence Circle dated from October, 1908.

Quatuor Coronati Lodge, No. 2076, London.

PUBLICATIONS.

ARS QUATUOR CORONATORUM.

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Vol. XIII., 1900. The York Grand Lodge; John Lane, *W. J. Hughan;* The Chevalier Burnes, *R. F. Gould;* Prince Hall's Letter Book, *W. H. Upton;* The 31st Foot and Masonry in West Florida, *R. F. Gould;* Quatuor Coronati in Belgium, *Count Goblet d'Alviella;* Relics of the Grand Lodge at York, *T. B. Whytehead;* The Sackville Medal, *Dr. Chetwode Crawley;* Chivalric Freemasonry in the British Isles, *Sir Charles A. Cameron;* Inaugural Address, *E. Conder, jun.;* &c.

Vol. XIV., 1901. The Alnwick Lodge Minutes, *W. H. Rylands;* The 47th Proposition, *T. Greene, W. H. Rylands;* Military Masonry, *R. F. Gould;* The Miracle Play, *E. Conder, jun.;* The "Settegast" Grand Lodge of Germany, *G. W. Speth;* In Memoriam—G. W. Speth: Sir Walter Besant, *W. H. Rylands;* Naymus Grecus, *G. W. Speth;* Marcus Græcus Eversus, *Dr. Chetwode Crawley;* Leicestershire Masonry, *E. Conder, jun.;* Remarks on the "Sloane Family," *Dr. W. Begemann;* The "Testament of Solomon," *Rev. W. E. Windle;* Antony Sayer, *A. F. Calvert;* "Wheeler's Lodge," *Dr. Chetwode Crawley;* &c.

Vol. XV., 1902. Sir Peter Lewys, *H. F. Berry;* Sir John Doyle, Theodore Sutton Parvin, *R. F. Gould;* Building of Culham Bridge, *W. H. Rylands;* Solomon's Seal and the Shield of David, *J. W. Horsley;* The Gormogon Medal, *G. L. Shackles;* Coins of the Grand Masters of the Order of Malta, *G. L. Shackles;* Samuel Beltz, *E. A. Ebblewhite;* Two French Documents, *W. H. Rylands;* The Wesleys and Irish Freemasonry, *Dr. Chetwode Crawley;* Summer Outing—Norwich, *F. J. Rebman;* Charter Incorporating the Trades of Gateshead, *W. H. Rylands;* The Reception (Initiation) of a Templar; Secret Societies, *E. J. Castle;* Early Irish Certificates, *Dr. Chetwode Crawley;* The Old Swalwell Lodge, *J. Yarker;* Craft Guilds of Norwich, *J. C. Tingey;* &c.

Vol. XVI., 1903. Some Notes on the Legends of Masonry, *W. H. Rylands;* Masonic Certificates of the Netherlands, *F. J. W. Crowe;* The Degrees of Pure and Ancient Freemasonry, *R. F. Gould;* A Curious Old Illuminated Magic Roll, *W. J. Hughan;* Order of Masonic Merit, *W. J. Hughan;* Notes on Irish Freemasonry, No. VII., *Dr. Chetwode Crawley;* William of Wykeham, *E. Conder, jun.;* Three Great Masonic Lights, *R. F. Gould;* Philo Musicæ et Architecturæ Societas Apollini, *R. F. Gould;* A French Prisoners' Lodge, *F. J. W. Crowe;* The Magic Scroll (text and facsimile); Royal Templar Certificate of 1779, *J. Yarker;* The Patent of a Russian Grand Lodge, 1815, *J. Yarker;* A Curious Carbonari Certificate, *F. J. W. Crowe;* A "Pompe Funèbre," *John T. Thorp;* Order of St. John of Jerusalem, *W. H. Rylands;* Freemasonry in Gounod's Opera, Irene the Queen of Sheba, *John T. Thorp;* The Ionic Lodge, No. 227, London, *W. John Songhurst;* Knights Templars, *F. H. Goldney;* Speth Memorial Fund; Chichester Certificates, Eighteenth Century, *John T. Thorp;* Summer Outing—Lincoln, *W. John Songhurst;* The Chevalier D'Eon, *Dr. Chetwode Crawley;* The Magic Roll, *Dr. W. Wynn Westcott;* &c.

Vol. XVII., 1904. Colours in Freemasonry, *F. J. W. Crowe;* Dr. Robert Fludd, *E. Armitage;* Minutes of an Extinct Lodge, *E. A. T. Breed;* Budrum Castle, *Admiral Sir A. H. Markham;* The Very Ancient Clermont Chapter; The High Grades in Bristol and Bath, *J. Yarker;* The "Chetwode Crawley" MS., *W. J. Hughan;* Irish Certificates, *S. C. Bingham, W. John Songhurst;* Accounts of Re-Building St. Paul's Cathedral, *Canon J. W. Horsley, Andrew Oliver;* Summer Outing—Worcester, *W. John Songhurst;* The Grand Lodge of Ireland and the Grand Lodge of Pennsylvania, *Dr. Chetwode Crawley;* A Glance at the Records of Two Extinct Hull Lodges, *G. L. Shackles;* Templaria et Hospitallaria, *L. de Malczovich;* The Government of the Lodge, *Canon J. W. Horsley;* Notes on Irish Freemasonry, No. VIII., *Dr. Chetwode Crawley;* &c.

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MASONIC REPRINTS.

Of these Masonic Reprints, consisting mainly of exquisite facsimiles, a few copies in each case of the following volumes are still in stock. Vols. I., II, III., IV., V. and VIII. are out of print.

QUATUOR CORONATORUM ANTIGRAPHA.

Vol I. *(out of print)* contains :—

Facsimile and Transcript of the "Masonic Poem" MS., Bib. Reg. 17 A. 1. *(British Museum).* This MS. is the earliest document (circa 1390) in existence, in any tongue, relating to Freemasonry. It was first published in 1840 by J. Orchard Halliwell with a facsimile of four lines, and again in 1844 with a facsimile of the first page. This was at once translated into several languages, causing great interest throughout the Craft.

Facsimile and Transcript of "Urbanitatis" Cott. MS., Caligula A. II., fol. 88. *(British Museum).*

Facsimile and Transcript from **"Instructions for a Parish Priest,"** Cott. MS., Claudius A. II., fol. 127. *(British Museum).* These two old MSS. contain passages identical with some of those which appear in the "Poem."

"The Plain Dealer," No. 51, Monday, September 14th, 1724. An article on the Freemasons, concluding with the celebrated letters on the **"Gormogons."** This is reproduced from the copy presented to the Lodge by Bro. Ramsden Riley. Portions of the article were printed in "The Grand Mystery," 2nd edition, 1725.

"An Ode to the Grand Khaibar," 1726. This reproduction is also made from the copy in the Lodge Library, presented by Bro. T. B. Whytehead, no other copy being known to exist. The Khaibarites were apparently a somewhat similar Society to the Gormogons, and were equally the rivals of the Freemasons.

"A Defence of Masonry." The Free Mason's Pocket Companion, 2nd edition, 1738 *(Grand Lodge of England Library).*

"Brother Euclid's Letter to the Author." The New Book of Constitutions, . . . by James Anderson, D.D., London, . . . 1738. *(Grand Lodge of England Library).*

A Commentary on the "Masonic Poem," "Urbanitatis," and "Instructions for a Parish Priest," by Bro. R. F Gould.

Maps and Glossary.

In Vols. II. to VI. is reproduced a series of the MS. Constitutions or "Old Charges," which fully represent the various "families" into which all known copies of these interesting documents have been classified by Dr. Begemann.

Vol. II. *(out of print)* contains :—

Facsimile and Transcript of the **"Matthew Cooke MS."** Add. MS., 23198 *(British Museum),* with Commentary thereon by Bro. G. W. Speth. This MS. is believed to have been written about the beginning of the 15th century. It is next in point of date to the "Regius MS." (Masonic Poem) published in Vol. I. and is probably equal to it in interest.

Facsimile and Transcript of the **"Lansdowne MS."** No. 98, art. 48, f. 276 b. *(British Museum).* The late Mr. Bond estimated the date of this MS. at about 1600, but as it is believed to have formed part of the collection of Lord Burghley, who died A.D. 1598, its age is probably greater.

Facsimile and Transcript of the **"Harleian MS."** No. 1942. *(British Museum).* The question of the date of this MS is all-important and has given rise to much discussion. Mr. Bond and others ascribe it to the beginning of the 17th century, though other commentators such as Bro. Gould believe that the contents are scarcely compatible with this theory.

Vol. III. *(out of print)* contains :—

Facsimile of the "Harleian MS." No. 2054, fo. 22. *(British Museum).* With Introduction and Transcript. This MS. is of the 17th century and contains, besides the usual legends and laws, a curious list of payments made "to be a mason," also the Freemasons' oath in the handwriting of Randle Holme, the herald and antiquary.

Facsimile of the "Sloane MS." No. 3848. *(British Museum).* With Introduction and Transcript.

Facsimile of the "Sloane MS." No. 3323. *(British Museum).* With Introduction and Transcript. The dates of these two MSS. are 1646 and 1649 respectively.

Facsimile of the "William Watson MS." Roll. *(Masonic Library, Province of West Yorkshire, Leeds).* With Transcript, and Commentary by Bro. C. C. Howard. For many reasons this is one of the most interesting and important in the series of "Old Charges" which has yet been discovered. It is dated 1687, and is the only one shewing signs of derivation from the celebrated "Matthew Cooke MS."

Facsimile (one page) **of the "Cama MS."** With Introduction and Transcript. This MS. is in the possession of the Lodge, and has not before been published in any form. It supplies a link long missing between the "Grand Lodge and "Spencer" families of these old writings.

Vol. IV. *(out of print)* contains :—

Facsimile of the "Grand Lodge No. 1, MS." Roll. *(Grand Lodge Library).* With Introduction and Transcript. This Roll is dated 25th December, 1583, is the oldest one extant with a date attached, presumably the third or fourth oldest known, and its text is of especial value, insomuch that in Dr. Begemann's classification it gives its name to the most important family of these documents and to the most important branch of that family.

Facsimile of the "Grand Lodge No. 2, MS." Roll. *(Grand Lodge Library).* With Introduction and Transcript. The great value of this MS. apart from its beauty, lies in the fact that it corroborates the text of the Harleian 1942 MS. (see Vol. II.), whose authority has been severely called in question by some students.

Facsimile of the "Buchanan MS." Roll. *(Grand Lodge Library).* With Introduction and Transcript. This MS. has once before been printed (in Gould's History). Its date would presumably be about 1670.

Facsimile of "The Beginning and First Foundation of the Most Worthy Craft of Masonry . . . . Printed for Mrs. Dodd . . . 1739." With Introduction. This print is so rare that in addition to the copy in the Library of Grand Lodge, from which our facsimile is taken, only two others are known to exist, and both of these are in the U.S.A.

Facsimile (two pages) **of the "Harris No. 2 MS."** *(Bound up with a copy of the "Freemasons' Calendar for 1781," in the British Museum, Ephemerides, pp. 2493, gga).* With Introduction and Transcript. Although of so late a date the additions to the ordinary text presented by this version are of great interest and curiosity.

Vol. V. (*out of print*) contains:—

Facsimile and Transcript of the Scarborough MS. Roll of the Constitutions. This MS. dates previous to 1705, and bears a beautifully coloured coat of the Masons' Arms, besides a valuable endorsement of Makings in the year 1705. It is in the possession of the Grand Lodge of Canada, and was kindly entrusted to us by the Grand Master for the purpose of reproduction.

Facsimile and Transcript of the Phillipps No. I. MS. A beautiful MS. in two colours of the 17th century.

Facsimile (partial) and Transcript of the Phillipps No. II. MS. Very similar to the above.

Facsimile (partial) and Transcript of the Phillipps No. III. MS. Early 18th century, and has never been published in any form. The above three MSS. are now in the possession of the Rev. J. E. A. Fenwick, Cheltenham.

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Facsimile and Transcript of the Lechmere MS., 17th century, undated, the property of the Provincial Grand Lodge of Worcestershire.

Vol. VII. (nearly exhausted), price £1 1s., contains:—

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April, 1915.

Quatuor Coronati Lodge,

NO. 2076, LONDON,

FROM THE ISABELLA MISSAL.



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CIRCA, 1500 A.D.

SECRETARY:

W. JOHN SONGHURST, *F.C.I.S.*, P.A.G.D.C.

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Ars Quatuor Coronatorum

BEING THE TRANSACTIONS OF THE

QUATUOR CORONATI LODGE NO. 2076, LONDON.

FROM THE ISABELLA MISSAL.



BRITISH MUSEUM, ADD. MSS. 18,851
CIRCA. 1500 A.D.

EDITED FOR THE COMMITTEE BY W. H. RYLANDS, F.S.A., P.A.G.D.C.,

and W. J. SONGHURST, P.A.G.D.C.

VOLUME XXVIII. PART 2.

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W. J. PARRETT, LTD., PRINTERS, MARGATE.
1915.

was warranted on the 28th November, 1884, in order

1.—To provide a centre and bond of union for Masonic Students.
2.—To attract intelligent Masons to its meetings, in order to imbue them with a love for Masonic research.
3.—To submit the discoveries or conclusions of students to the judgment and criticism of their fellows by mean of papers read in Lodge.
4.—To submit these communications and the discussions arising thereon to the general body of the Craft b publishing at proper intervals, the Transactions of the Lodge in their entirety.
5.—To tabulate concisely, in the printed Transactions of the Lodge, the progress of the Craft throughout th World.
6.—To make the English-speaking Craft acquainted with the progress of Masonic study abroad, by translation (in whole or part) of foreign works.
7.—To reprint scarce and valuable works on Freemasonry, and to publish Manuscripts, &c.
8.—To form a Masonic Library and Museum.
9.—To acquire permanent London premises, and open a reading-room for the members.

The membership is limited to forty, in order to prevent the Lodge becoming unwieldy.
No members are admitted without a high literary, artistic, or scientific qualification.
The annual subscription is one guinea, and the fees for initiation and joining are twenty guineas and five guinea respectively.
The funds are wholly devoted to Lodge and literary purposes, and no portion is spent in refreshment. Th members usually dine together after the meetings, but at their own individual cost. Visitors, who are cordially welcome enjoy the option of partaking—on the same terms—of a meal at the common table.
The stated meetings are the first Friday in January, March, May, and October, St. John's Day (in Harvest) and the 8th November (Feast of the Quatuor Coronati).
At every meeting an original paper is read, which is followed by a discussion.

The *Transactions* of the Lodge, *Ars Quatuor Coronatorum,* are published towards the end of April, July, and December in each year. They contain a summary of the business of the Lodge, the full text of the papers read in Lodge together with the discussions, many essays communicated by the brethren but for which no time can be found a the meetings, biographies, historical notes, reviews of Masonic publications, notes and queries, obituary, and other matter. They are profusely illustrated and handsomely printed.
The Antiquarian Reprints of the Lodge, *Quatuor Coronatorum Antigrapha,* appear at undefined intervals, and consist of facsimiles of documents of Masonic interest with commentaries or introductions by brothers well informed o the subjects treated of.
The St. John's Card is a symbolic plate, conveying a greeting to the members, and is issued on or about th 27th December of each year. It forms the frontispiece to a list of the members of the Lodge and of the Correspondence Circle, with their Masonic rank and addresses, and is of uniform size with the *Transactions* with which it is usuall bound up as an appendix.
The Library has now been arranged in the offices at No. 52, Great Queen Street, Lincoln's Inn Fields, London where Members of both Circles may consult the books on application to the Secretary.
To the Lodge is attached an outer or

CORRESPONDENCE CIRCLE.

This was inaugurated in January, 1887, and now numbers about 3500 members, comprising many of the mos distinguished brethren of the Craft, such as Masonic Students and Writers, Grand Masters, Grand Secretaries, and nearly 300 Grand Lodges, Supreme Councils, Private Lodges, Libraries and other corporate bodies.
The members of our Correspondence Circle are placed on the following footing:—
1.—The summonses convoking the meetings are posted to them regularly. They are entitled to attend all th meetings of the Lodge whenever convenient to themselves, but, unlike the members of the Inner Circle, their attendanc is not even morally obligatory. When present they are entitled to take part in the discussions on the papers read befor the Lodge, and to introduce their personal friends. They are not *visitors* at our Lodge meetings, but rather *associate* of the Lodge.
2.—The printed *Transactions* of the Lodge are posted to them as issued.
3.—The St. John's Card is sent to them annually.
4.—They are, equally with the full members, entitled to subscribe for the other publications of the Lodge, suc as those mentioned under No. 7 above.
5.—Papers from Correspondence Members are gratefully accepted, and as far as possible, recorded in th *Transactions.*
6.—They are accorded free admittance to our Library and Reading Rooms.
A Candidate for Membership in the Correspondence Circle is subject to no qualification, literary, artistic, o scientific. His election takes place at the Lodge-meeting following the receipt of his application.
Brethren elected to the Correspondence Circle pay a joining fee of twenty-one shillings, which includes th subscription to the following 30th November.
The annual subscription is only half-a-guinea (10s. 6d.), and is renewable each December for the following yea Brethren joining us late in the year suffer no disadvantage, as they receive all the *Transactions* previously issued in th same year.
It will thus be seen that for only half the annual subscription, the members of the Correspondence Circl enjoy all the advantages of the full members, except the right of voting in Lodge matters and holding office.
Members of both Circles are requested to favour the Secretary with communications to be read in Lodge an subsequently printed. Members of foreign jurisdictions will, we trust, keep us posted from time to time in the curre Masonic history of their districts. Foreign members can render still further assistance by furnishing us at interva with the names of new Masonic Works published abroad together with any printed reviews of such publications.
Members should also bear in mind that every additional member increases our power of doing good by publishi matter of interest to them. Those, therefore, who have already experienced the advantage of association with us, a urged to advocate our cause to their personal friends, and to induce them to join us. Were each member annually send us one new member, we should soon be in a position to offer them many more advantages than we alrea provide. Those who can help us in no other way, can do so in this.
Every Master Mason in good standing throughout the Universe, and all Lodges, Chapters, and Masonic Librar or other corporate bodies are eligible as Members of the Correspondence Circle.
LIFE MEMBERSHIP.—By the payment in one sum of *Twelve* years' Subscription in advance, *i.e.,* six guine individual Brethren may qualify as *Life Members* of the Correspondence Circle. Corporate Bodies may qualify Life Members by a similar payment of *Twenty-five* years' Subscription. Expulsion from the Craft naturally enta a forfeiture of Membership in the Correspondence Circle, and the Lodge also reserves to itself the full power excluding any Correspondence Member whom it may deem to be Masonically (or otherwise) unworthy of contin membership.

FRIDAY, 7th MAY, 1915.

THE Lodge met at Freemasons' Hall, at 5 p.m. Present:—Bros. W. B. Hextall, W.M.; W. Wonnacott, S.W.; F. W. Levander, J.W.; Canon Horsley, P.G.Ch., Chaplain; W. J. Songhurst, P.A.G.D.C., Secretary; A. Cecil Powell, I.G.; Dr. W. Wynn Westcott, P.G.D., P.M.; E. H. Dring, P.M.; and J. P. Simpson, P.A.G.R., P.M.

Also the following members of the Correspondence Circle:—Bros. A. H. Jessel, *K.C.*, D.G.R., Rev. Morris Rosenbaum, Fred. H. Postans, J. H. Retallack Moloney, John Church, Walter Dewes, Hugh C. Knowles, F. C. Lloyd, D. E. Williamson, R. J. Soddy, A. D. Lansley, Percy Turner, C. A. Markham, F. W. le Tall, H. E. Sadler, L. Vermont, J. C. Zabban, F. C. Turner, H. F. Raymond, H. Hyde, L. McCreary, J. Smith, H. F. Dessen, G.Stew., W. J. Thompson, junr., J. Procter Watson, Fred. Armitage, J. Heron Lepper, E. Glaeser, S. J. Fenton, J. H. Ganson, S. W. Rodgers, A. J. Cridge, C. Gough, W. A. Barker, J. Walter Hobbs, H. McLachlan, A. C. Beal, L. Danielsson, Algernon Rose, C. Isler, G. H. Fennell, Dr. S. Walshe Owen, W. Hammond, J. William Stevens, Reginald C. Watson, Walter H. Brown, Andrew Reid, Rev. H. G. Rosedale, *D.D.*, P.G.Ch., J. Mitchell, and A. F. Calvert.

Also the following Visitors:—Bros. William A. Blair and Digby L. Cropper, of the Royal Life Saving Lodge No. 3339; L. G. Wearing, of the Hygeia Lodge No. 2664; B. W. Braddy, of the Carrington Lodge No. 2421; F. R. Betenson, of the Campbell Lodge No. 1415; W. Wyed, of the Aedile Lodge No. 3281; F. K. Pelley, of the Victoria Lodge No. 2848; Henry Ellis, of the Loyalty Lodge No. 1687; F. J. Rawlinson, of the Woodgrange Lodge No. 2409; Ernest E. Sharp, of the Kelvin Lodge No. 3736; James G. Gould, of the Kent Lodge No. 15; and B. Hayward, of the Junior Engineers Lodge No. 2913.

Letters of apology for non-attendance were received from Bros. E. Conder; S. T. Klein; Dr. W. J. Chetwode Crawley, G.Treas., Ireland; William Watson; J. P. Rylands; Hamon le Strange, Pr.G.M., Norfolk; Edward Macbean; G. Greiner, P.A.G.D.C.; Dr. H. F. Berry, *I.S.O.*; Gordon P. G. Hills; Edward Armitage, P.Dep.G.D.C.; J. E. S. Tuckett; J. T. Thorp, P.A.G.D.C.; F. J. W. Crowe, P.A.G.D.C.; and W. H. Rylands, P.A.G.D.C.

Two Lodges and Fifty Brethren were admitted to Membership of the Correspondence Circle.

A vote of Congratulation was passed to Members of the Correspondence Circle who had received Honours at the recent Festival of Grand Lodge.

The Secretary called attention to the following

EXHIBITS

By Bro. E. W. Donovan, Prestwich.

Certificate, issued 11th September, 1810, by the "Lodge of Perfect Unanimity No. 1, at Fort St. George, on the Coast of Coromandel," to Thomas Briggs; and signed by Herbert Compton, W.M., W. W. Weston, S.W., Edward Watts, J.W., and E. H. Hadow, Secretary.

The Lodge of Perfect Unanimity was formed by members of the Athol Lodge No. 152, constituted 1768, which surrendered its Warrant in 1787. A Warrant No. 233 was obtained from the Moderns in 1786, and the Lodge is now No. 150 meeting in Madras.

Thomas Briggs was afterwards Admiral Sir Thomas Briggs, G.C.M.G., who died at Admiralty House, Portsmouth, in 1852.

By Bro. Albert F. Calvert, London.

Certificate, Rose Croix, issued 10th April, 1827, to Charles John Blunt, by "Le Souverain Chapitre des Rigides Ecossais du rite ancien et accepté," Paris.

Certificate, Grand Chapter of England, issued 22nd January, 1830, in favour of Sir John Peniston Milbank, Bart., as a member of the Royal Gloucester Chapter No. 212, Southampton.

Certificate, Grand Lodge of England, issued 21st May, 1835, in favour of John Polhill, as a member of the Lodge of Unanimity and Sincerity No. 327, Taunton.

Certificate, Grand Lodge of England, issued 27th December, 1872, in favour of James Broad Bissel, as a member of the Lodge of Light No. 468, Birmingham.

Certificate, blank, of Great Priory of Knights Templar of England.

Diploma of Membership, issued 10th June, 1839, by the *Société Française de Statistique Universelle*, in favour of Robert Bigsby.

Diploma, Academy of Science and Literature, Palermo, issued 9th June, 1865, in favour of Robert Bigsby.

Diploma, Academy of Science and Arts, Palermo, issued November, 1865, in favour of Robert Bigsby.

Diploma, issued 5th June, 1869, in favour of Robert Bigsby, as a Knight Grand Cross of the Imperial Asiatic Order.

Diploma, issued 13th November, 1841, in favour of Robert Bigsby, as a Knight Commander of the Sovereign Order of St. John of Jerusalem in Anglia.

Presented to the Lodge.

By Bro. Andrew Oliver, London.

Punch Bowl, Staffordshire lustre ware. *Presented to the Lodge.*

By the Secretary.

Certificate, Grand Lodge of Ireland, issued 1st July, 1782, to Richard Ball, a member of Lodge No. 36.

Jewel, Pierced silver, which originally belonged to the same brother.

Presented to the Lodge by Mrs. Watson.

By Bro. Alfred Gates, Sherborne.

Small silk Satchel, lined with flannel; and with a triangle in gold lace on the flap. The owner, a lady aged 83, to whom the collar exhibited at the last meeting also belongs, is of opinion that these are Masonic, having been brought to England from America by her uncle before she was born.

Six Coat Buttons, of the Provincial Grand Lodge of Dorset.

Tobacco-box, with emblems of the Order of Old Friends enamelled on lid.

By Bro. J. H. Tatsch, Spokane, Wash.

Medal (two specimens) of Cascade Chapter Rose Croix No. 7, Spokane. *Presented to the Lodge.*

The following papers were read:—

By Bro. W. Wynn Wescott, P.G.D., P.M.;

"Freemasonry and its Relation to the Essenes."

By Bro. William Wonnacott,

"Martin Clare and the Defence of Masonry."

FREEMASONRY AND ITS RELATION TO THE ESSENES.

BY BRO. W. WYNN WESTCOTT, P.M., 2076, P.G.D.

AS Freemasons we are interested both in the history and in the manners, customs and doctrines of the Essenes, who were the members of a religious sect or association of Jews which arose in Pre-Christian times and flourished in Palestine and Syria about the time of the earth life of Jesus.

The early Masonic writers of the last century were fond of citing this sect of monastic Jews as one important source of the tenets and customs of the Freemasons, but my researches serve to show more clearly the differences than the resemblances between these Societies.

The Essenes certainly flourished in Christian Apostolic times, but they are not mentioned in the New Testament, nor in the Hebrew Old Testament, and there is no proof that the Society existed in the era of any of the authors of the Old Testament of whom Malachi, the last of the Prophets, died about 400 B.C.

The earliest information regarding the Essenes as a sect of the Jews is derived from the works of the learned Jew, Philo of Alexandria, who flourished about 40 A.D.; his writings show that although he was a deep student of Greek philosophy he retained his Hebrew faith in the worship of Jehovah; we find his thoughts wandered also to those theological notions which were subsequently displayed by the works of Paul and the doctrines of St. John the Evangelist. Philo appears to have decided that the Greek philosophers were but men who dressed up the tenets of his great inspired teacher Moses in new forms, and that they wrote in Greek phrases truths already enshrined more or less in allegorical language in the Old Testament of the Hebrews: we must not be too much impressed by this assertion, for it was the habit of all Jewish authors to attribute the origin of everything good to Moses or to some other patriarch mentioned in the Pentateuch.

As a highly cultured Jew familiar with the doctrines of the many races then dwelling in Palestine and Alexandria, his account of the Essenes should be very reliable; he seems also to have studied the doctrines and customs of another similar Society of deeply religious men of the time, which existed in Egypt, where he lived. I refer to the Therapeutæ: the only surviving tract describing the character and doctrines of the sect is named *De vita contemplativa*, and is attributed to Philo. The Therapeutæ lived solitary, monastic lives, gave great attention to the healing of sick persons, and assembled for worship once a week: their chief resort was near Lake Mareotis, not far from Alexandria.

The writings of Philo concerning the Essenes are two, the earlier mention is found in the treatise *Quod omnis probus liber.*, ss. 12, 13, and the later from his *Apologies for the Jews* may be found quoted in the *Præparatio Evangelica* viii., 11, of Eusebius, a Christian author and Bishop of Cæsarea (d. 338).

Our next authority is the Jewish historian Josephus (died 94 A.D.), who gives many details in his *Wars of the Jews* and also in his *Antiquities of the Jews*: and lastly we have the Roman author Pliny the Elder (died A.D. 79), who mentions the sect in his *Natural History*.

Following these there were, after a long interval, Hippolytus (d. 230), Porphyry (d. 305) the Neo-Platonist theosophist who repeats the account given by Josephus, and Solinus who repeats Pliny, and the Christian authors Eusebius (d. 338) who reproduces Philo, and Epiphanius (d. 403) who mention this sect.

For many hundred years the history and doctrines of the Essenes were entirely unnoticed, and it is only in quite recent times (with one exception—Theophilus Gale in his *Court of the Gentiles*, 1672) that writers have studied the original information and have overlain the subject with a heap of conjectural additions and vague opinions qualified by the purpose of their investigations.

The modern commentators whose works may be read in English are Neander, on *Church History*, Basnage, *History of the Jews*, De Quincey, in his *Essays*, C. D. Ginsburg, *The Essenes, their History and Doctrine*, with Alex. Lawrie and R. Freke Gould, in their *Histories of Freemasonry*. Most recently James Moffat has written a concise article on the subject, giving the quotations from Philo and Josephus and Pliny.

The Talmud, that quaint collection of Jewish legends, does not mention the Essenes as such, but some Jewish authors hold that its references to the sect of Assideans or Chasidim (CHSIDIM) refer to the Essenes as a religio-philosophic sect of Maccabean times. (See Macc. i., 2, 42.)

It is not easy to understand why this sect of Essenes should have been considered as a conspicuous prototype of the Brotherhood of Freemasons, for the notable features of our association are the culture of brotherly love, relief and truth; that is to say, charity and benevolence with universal tolerance; the performance of ceremonials, which include most solemn oaths to keep secret the *modes* of recognition; and an extensive ritual use of builders' terms and material things as symbols of moral and spiritual truths. Mutual instruction and familiar pleasant intercourse between the members have been always encouraged with a view to brotherly love and happiness; matrimony, conviviality, and all healthy enjoyments are recognised as proper; and there is no interference whatever with the domestic life of the brethren, nor with their modes of employment, property or possessions.

We learn from the three ancient authors whom I have named that, on the other hand, the Essenes were Jews closely related to the sect of the Pharisees; they professed and practised Judaism in its most strict and exclusive form, but offered no sacrifices and were Sabbatarians of the most severe type; they dwelt apart from civic life, often in villages or in monastic solitude, lived in poverty and practised celibacy, bathed and put on white garments before each meal; they refused to look at statues of men and to use coined money because of the human forms there figured; and they held all property in common; they studied the Books of Moses, *i.e.*, the Torah, as being of supreme importance, explained them as allegorical, and taught doctrines resembling those of the Kabalah in regard to Jehovah and the Angels; they may have practised healing the sick (like the Therapeutæ), and they made some claims to possessing magical divine powers: they also lived in expectation of the coming of a Messiah. There is not the slightest suggestion that they had any knowledge of architecture or of masonry. They led

a pastoral or agricultural life, and, like the Therapeutæ of Egypt, they studied the uses of plants and arts of agriculture. Bauer, in his *Church History*, suggests that the Essenes were religious Jews whose minds had become tinctured by the Greek thought of Alexandrian civilization, and that they prepared the ground for the simple and moral life inculcated by Jesus: other authors find their system related to Buddhism, and others again find resemblances to the teaching of Pythagoras of Samos.

In addition to these general characters of the sect the following notes have been made:—

Josephus explains that the Elders adopted the children of other Jews and moulded them to suit their own tenets; that all adults who entered the sect must give up their belongings to the common funds; they always wore white clothing, and considered any oily substance to defile them; before sunrise they never spoke of common matters, but offered ancestral prayers (*invocatio*) "as if they besought the sun to rise"; their general habits of silence were full of awe and mystery, and their word was more sacred than any oath.

Our Brother R. F. Gould has noted that in one point Josephus gives two different accounts regarding the Essene faith. In his *Antiquities* xiii., 5, 9, he says they believe that Fate governs all things; while at xviii., 1, 5, he says "all things are best ascribed to God."

Josephus tells us that if anyone sought admission to the sect, his life and conduct were severely scrutinised; if he were approved he received a white robe, an apron, and a spade for his necessities, was called a Novice, ordered to practise their mode of life, and forfeited all his belongings to the general fund of the group: after a year had elapsed he bcame an Approacher, *prosion eggion,* was admitted more closely to their way of living, and shared their baths of purification: after two years more had expired and he was still approved of, he was admitted as an *homiletes* to the meals of the fellowship, but only after taking a solemn oath to be most pious, most just, never to injure anyone, to hate the wicked, to denounce liars, to obey the elders, to have no secrets from his fellows, and to disclose no private religious teaching to outsiders, even at the hazard of life, to preserve their sacred writings, and to keep secret the names of God's holy angels.

For the gravest offences an Essene was subject to exclusion from the Society, which amounted to slow starvation, because he had been forbidden to take food from all other persons who did not belong to the sect.

There were then novices, approachers, and full members; these last were divided into four classes according to length of membership, and it was forbidden for a member of one class to touch one of a higher class.

There is one notable point which is that while all authorities agree that they wholly condemned the use of oaths, yet each one had once been forced to take a most solemn oath in order to attain full membership and to receive the symbolical religious instruction afforded by the tenets of the society.

These rules are said to have made these men brave and fearless, and in the times of the wars of the Maccabees they cheerfully died for their fellows and for the Jewish race. They deemed the soul to be immortal, flying away from the corrupted body at death into a state of freedom. Some members were able to

predict the future, and to do other wonders, such as healing. No women were ever admitted to the sect, nor waited upon its members until the period of the decadence of the Society.

Josephus tells us that Herod favoured this sect because one of them, named Menahem, saluted him as the coming King of the Jews while he was yet a schoolboy: Judas the Essene is also said to have foretold the murder of Antigonus, the son of Hyrcanus the First, at Strato's Tower, by order of Aristobulus, about B.C. 107.

The following are minor details from other authors:—

Pliny called the Essenes the marvel of the world, saying the Society had existed for thousands of years (of which there is not the slightest proof), that they had neither wives nor children, possessed no money, and lived amid palm trees; he added that their numbers are often recruited from persons who have wearied of life's struggles with the waves of adversity.

Philo tells us that in his time there were four thousand of these "holy ones"; additional details given by him are that they condemned slavery, never used oaths in private life, offered no sacrifices, were the strictest of Sabbatarians, and spent their time in giving interpretations of an allegorical character to the Books of Moses.

Hippolytus, in his work upon Heresies, speaking of their strict obedience to the law of performing no work on the Sabbath, adds that some stayed in bed all day in order to avoid the temptation to work. This author also tells us that the highest members sought for magic powers in plants and stones with a view to healing the sick and to succeed in prophecy.

Suidas, the lexicographer of the tenth century, describes the Essenes as men of contemplation and as mystic theologians.

Theophilus Gale gives a summary of their characteristics from Eusebius.

In the times of the later Cæsar, named Trajan, we read that the Essenes had relaxed the severity of their rules, revised their oaths, and in some districts they married "for the sake of children and not for pleasure," and at last they faded out of the view of history.

No trace of any Essene writing has come down to us, nor do we know whether their books were written in Hebrew, Aramaic, or Greek; by the time, says James Moffat, that Rabbinic Hebrew and Christian literature arose, the writings and almost the name of the Essenes had vanished from the Eastern world.

As regards the name of the sect, Essenes, there is no agreement either among Jews or Christians as to its meaning and derivation. Various suggestions may be found, such as the Syriac *hasaya*, the pious ones; Aramaic *asia*, healers; *iznuoim*, the humble; *chshaim*, the silent ones. Josephus calls them *Essēnoi* and *Essaioi;* Epiphanius calls them *ossenes*, *osioi* or holy ones, thus agreeing with Philo. A curious note is that Josephus, in Whiston's English translation, calls the Breastplate of the High Priest by the word *Essen* (*Antiquities* iii., 8, 5), but this is not the spelling of the Hebrew word used in the Mosaic Books, Exodus xxv., 7, and xxviii., 4, 30, where we read *Ch Sh N* for that adornment. Boutell's Bible Dictionary gives the names *Shrinn* and *Shrih* for the Breast-plate of Judgment. There does not seem to be any declared connection between the Breast-plate of the

High Priest and these countryside devotees of the monastic life (but see Heckethorn). For many centuries there was but a single High Priest, the theological head of the Hebrew nation, but about the time of Jesus there appear to have been two, Annas and Caiaphas (Luke iii., 2), who held the office contemporaneously; not long after A.D. 70 the office ceased to exist when Titus took Jerusalem and burned the Temple.

In many early works and Essays upon Freemasonry and Masonic origins we find that the scanty accounts of the Essenes given by Philo, Pliny, and Josephus have been expanded into a narrative suggesting that the Essenes formed a secret society closely resembling in its principles and practices that of Freemasonry, and of its having had a regular Initiatory procedure, but these additions are almost entirely imaginary and invented to support the theory of one Masonic origin from this Jewish sect. The Essenes certainly existed in the period alleged to be the era of Jesus, and it is curious that the New Testament mentions only three sects of Jews, the Scribes, Pharisees, and the Sadducees. From the statement that Jesus passed forty days of fasting in the Wilderness previous to His manifestation as a Great Teacher, it has been suggested He was an initiate of the Essenes, and the same opinion has been held of John the Baptist. So complex is the subject that we find Eusebius declaring the Essenes were the first Christians, but Eusebius the Christian is now commonly charged with forging the reference to Jesus which was found in his version of the *History of the Jews* by Josephus. The famous De Quincey also, in his *Essays*, was of opinion that the Essenes and Early Christians were identical.

There were many points of resemblance between the Essenes and the early Christians; as, for example, both sought the Kingdom of God, contemned riches, were advised to give up property and to possess all things in common, to put all members on an equality and to call no man master, to live in poverty of body and be poor in spirit; in addition, it is said they had some gifts of healing and some such powers in the performance of miracles as were promised to the true apostles of Jesus.

On the other hand, as already mentioned, some authors have suggested a relation between the Essenes and the followers of Pythagoras, but there were very great differences between them; the Essenes were purely monotheistic worshippers of Jehovah, the Pythagoreans reverenced only Pythagoras and his lessons and were polytheists; the Essenes were celibates, the Pythagoreans married; the Essenes believed that death released the soul for ever into freedom, the Pythagoreans taught re-incarnation; the Essenes forbade the study of logic, metaphysics, and science, the Pythagoreans spent their time in cosmic and other researches; the Essenes practised lives of poverty, the Pythagoreans were aristocratic and exclusive; the Essenes believed in predestination, the Pythagoreans in free will; and the Essenes had a peculiar objection to the use of unguents, while the Pythagoreans had no such notion of defilement; the Essenes ate both animal and vegetable foods, while the Pythagoreans were vegetarians.

Alexander Lawrie, the elder, published a *History of Freemasonry with an account of the Grand Lodge of Scotland* in 1804, and his successor, W. A. Laurie, in 1859; it is declared in these volumes that the Essenes used signs resembling those of the Freemasons; this article was, I understand, written by Sir David Brewster for Lawrie; he gives the tract of Philo, *Upon the Contemplative Life*,

as his authority; I have looked over the Greek text of that tract, as well as the English version, and I am unable to find there any such assertion as to the Essenes, for its information refers mainly to the Therapeutæ of Egypt.

Albert Mackey, in his great *Encyclopædia of Freemasonry*, written in 1874, gives a long article upon the Essenes, quoting largely from Alexander Lawrie and C. Ginsburg, and especially declares "they had particular signs for recognising each other, which have a strong resemblance to those of Freemasons." I find no such statement made either by Philo, Josephus, or Pliny, nor can I find any such claim made, except by Masonic authors, who seem to have invented their information.

In the *Lexicon of Freemasonry*, by Albert G. Mackey, compiled by M. C. Peck, it is stated: "Philo . . . says that when they (the Essènes) were listening to the secret instructions of their chiefs they stood with the right hand on the breast a little below the chin and the left hand placed along the side."

According to Kenneth Mackenzie, in his *Royal Masonic Cyclopædia*, 1877, the Freemasons resemble the Essenes in that they possess ceremonials of Initiation with solemn obligations, and they inculcated a particular rule of life; further, the Essenes were sworn to hold their doctrine a secret, to communicate it to no one outside of their community, and, like their analogues the Hermetic Brethren of Egypt, they were not to write of it except in allegory and symbolism. I cannot find any proof of the performance of any Ceremony of Initiation.

So far as the ancient authorities inform us, the oaths taken were obligations to adopt and continue a monastic, communal life, and to preserve the theological doctrines to their own members.

There is no assertion by the three oldest authorities that the Essenes used any secret signs or words: they lived in groups of members, about the countryside, who all knew each other and met daily at their communal meals, which were conducted under severe rules of prayer and procedure.

As to Mackenzie's "Hermetic Brethren of Egypt" or of "Luxor," there is not a scrap of reliable evidence that the Society ever existed, and the name itself was never heard of, so far as I can find, until the nineteenth century. That there were sodalities among the priests of ancient Pharaonic Egypt may no doubt be true, but after these priest-kings there followed Persian, Greek, and Mohammedan governance, and it is not at all probable that Hermetic Societies survived through these periods.

Blavatsky mentions this Brotherhood, but states that its origin was from Looksur, in Beluchistan: she adds that it has many ramifications in the U.S.A. I have heard of a group of persons who adopted this title about 1880 in Yorkshire, and that their chief was exposed and went off to America.

My old personal friend and fellow-student in Hermetic and Rosicrucian lore, the Rev. A. F. A. Woodford, in his *Cyclopædia of Freemasonry*, 1878, tells us that the Essenes had wardens, priests, overseers, and stewards, as well as Rulers: as to Grades in the Society, he says: "The division into Grades, with names given to each, is not quite so clear, though it probably did exist." He calls the candidates for admission *zetountes*, and the final reception was *eis ton omilon*—into the Assembly. He says: "They took an oath of obedience, of fidelity, of moral behaviour, and of

ascetic living; beyond this the evidence does not go, manipulate as you may . . . , some writers have made the similarity too great." This seems to me to be wholly true, and a most judicial presentment of the case.

Robert Freke Gould, in his monumental work *The History of Freemasonry*, 1883-7, has given a very interesting and learned chapter upon the Essenes, and does not press any claim to a close parallel with the Freemasons; but in his more recent *Concise History* he writes that the Essenes "recognised each other by means of signs." In a recent letter to me he says he cannot give any original authority for this statement.

R. F. Gould has pointed out one example of the manner in which known facts were enlarged upon and artificially made to give evidence of Masonic origins, in the instance of the German author, Krause, who calls attention to the agreement between the doctrines of the Essenes and those of the Culdees, associated, he declares, "with the three great Lights of the Lodge." The Culdees were Scottish monks whose chief centre was at St. Andrews. There was a Masonic document alleged to date back to A.D. 926, and called "The York Constitutions"; it is now generally confessed that this is of modern production. Anyhow, Krause, without any proof, calls this an ancient document, declares it to be a Culdee compilation, alleges that the Culdees and Essenes were known to each other, and hence decides that the Freemasons are related to the Essenes. Krause summarises the many clauses of the Essene oath of fidelity into three phrases of his own composition—love of God, love of virtue, and love of mankind—and so he finds a demonstration of the symbolic use of the Bible, Square and Compasses, and of the Three Lights in a Masonic Lodge.

C. W. Heckethorn, in his *Secret Societies*, 1875 and 1897, declares that the doctrines of the Essenes were necessarily opposed to the Hebrew faith, that they adopted the title from the Breast-plate of the High Priest to avoid persecution, and that they had a Grand Secret of which all but the highest in rank were totally unconscious. "The Faithful," he says, "received a new name and a secret mark upon a white stone, which he retained as a voucher of membership. The usual sign was the Cross, though other signs also were employed." I cannot find any authority for such assertions.

Jeremiah How, in *The Freemason's Manual*, 1881, writes: "The pronunciation of the name [of Jehovah] was, it is said, preserved and transmitted by the Essenes, who always communicated it to each other in a whisper and in such a form that while its component parts were known, its connected whole remains a mystery." I have been quite unable to find any ancient authority for this assertion, and if there were it contradicts the statement made in Masonry, which may have orthodox Jewish authority, that the High Priest alone knew the true Name and spoke it once only in each year in the Holy of Holies.

John Yarker, in his *Arcane Schools*, says that the members when speaking in their assemblies placed their right hands across below the chin and the left hand down at the side—as if a recognised ritual performance: I find no authority whatever for this statement.

Mr. A. E. Waite, the poet, tells us, in *The Secret Tradition*, that "the Essenes remained the depositories of the Christ-mystery in the Eastern world, and are actually that hidden sodality from which Masonry derives through the Knights

Templar, not by the identification of the Chivalry with the operative builders, but through the descent of a vital principle from one to the other." This is but a poetic phantasy.

Christian Ginsburg, a thoroughly competent modern Hebrew scholar, in his published work *The Essenes*, 1864, summarises almost all previous authorities, which are non-Masonic, and makes no assertions of the use of secret words, signs, or attitudes.

No useful purpose would be served by quoting from other Masonic books and lectures of the last century which make similar claims of the relationship between Essenes and Freemasons; it is folly to perpetuate errors. I have read carefully the works of the oldest authorities in the Greek and Latin, and in their English versions given by the "Jewish Encyclopædia," by Ginsburg and by Moffat, and I find no corroboration of the assertions that the Essenes had any Ceremony of Initiation, any definite Ritual, any signs or words of recognition, or any recognised postures in giving or receiving instruction such as have been narrated by some credulous Masonic writers: if these spurious details are excluded, the differences between the Essenes and the Freemasons far exceed the resemblances.

Bro. W. B. Hextall said:—

In moving a vote of thanks to Bro. Dr. Wynn Westcott for a paper I am sure we have listened to with much appreciation, there is nothing I can presume to say beyond adding one or two stray references to Essenes made by other writers.

The late Bro. John Yarker has received mention in the course of the paper. In his *Notes on the Scientific and Religious Mysteries of Antiquity*, 1872, he says that the colleges established by Moses the Jewish lawgiver went by the name of the Essenes, or Holy, and that the fraternity consisted of two classes (operative and speculative)—the handicraft brothers, and those who devoted themselves to Contemplation, Cabalism, and Medicine. An undated pamphlet by Philip William Perfitt, which may have been written about 1860, deals at some length with the principal Jewish sects, and states that there are twenty-seven different explanations of the word Essenes, all of which pre-suppose the name to have been given to them by outsiders, that we do not know if they ever acknowledged it, but probably not, in which case we do not know by what name they called themselves. Recognising that it was a law among the Essenes not to take an oath, this writer puts it innocuously that the probationer before his final admission "was called upon to pledge himself in the most solemn manner."

An article in *Notes and Queries* of February 8th, 1902, by Mr. M. L. R. Breslar, wrote that "the religious tenets of the Essenes were lacking in the warmth and colour of the parent faith" [Judaism]; which tends in the direction of conclusions expressed in the paper of to-night.

Other bibliographical references are Dr. J. B. Lightfoot's (afterwards Bishop of Durham) Commentary on *The Epistle to the Colossians and Philemon*, 1875; *The Books of the Apocrypha*, by W. O. E. Osterley, D.D., 1915.

Bro. Dr. Wynn Westcott has glanced at so-called Essenism in the United States. A printed work, *Ecce Orienti, or Rites and Ceremonies of the Essenes*, eighth edition, New York, 1872, in which "Essene" is obviously used as meaning Freemason, speaks of the revival of Essenism and its introduction into the United States, the principles of the ancient sect being adopted as a basis of their creed and government by the new Order, which it is careful to distinguish from "a society of Essenes in this country, who are strictly a religious sect."

We all agree with Bro. Dr. Wynn Westcott that "it is folly to perpetuate errors": and it may be pointed out that in *A.Q.C.* vii., 135 (1894), the late American Bro. Jacob Norton wholly discredited the St. John Baptist legend, with its sequential passage in an alleged catechism:—

> Q. Under what name were they [the Masons] known after the promulgation of Christianity?
>
> A. Under the name of Essenes, Architects, or Freemasons.

With the article referred to should be read another by Bro. Dr. Chetwode Crawley in the succeeding volume (*A.Q.C.* viii., 156).

Bro. W. J. SONGHURST said:—

I should like to have the pleasure of seconding the vote of thanks to Dr. Westcott for the very excellent paper he has read to us this evening. It must be evident that I cannot add any fresh information to the subject with which he has dealt in so comprehensive and exhaustive a manner; but I feel strongly that it is of the very greatest importance to us, as Masonic students, that all statements made by writers of the imaginative school, of which Dr. George Oliver may be said to stand as one of the most prominent leaders, should similarly be subjected to careful examination and impartial criticism. Only by such means will it be possible to sweep away the mass of fiction which they have woven around the history of the Craft, and to obtain a clear view of the facts relating to its origin.

Many Monastic Guilds and Chivalric Orders, Trade Incorporations and Religious Organizations, and, in fact, most Sects and Societies which have existed in various ages and in different parts of the world, though possessing not the slightest connexion one with the other, have at times been claimed as progenitors of our present-day Masonic Craft. Of some, little is known except the name, details of object and work being entirely lacking, yet because a writer has discovered or imagined a similarity in design, or even a phrase which seems to find a parallel in Masonic teaching, the particular Society has at once been included among the ancestry of our Order, and statements to this effect have been repeated until, without any attempt at investigation of the true facts, they have obtained general acceptance.

The paper this evening has shewn that in regard to one of these Organizations there is not the slightest foundation for the claims made on its behalf, and it is to be hoped that the conclusions will lead brethren to discard as fictitious any statements which in the future may be put forward connecting Masonry with the Order of the Essenes.

The book entitled *Ecce Orienti*, to which reference has been made, was published in New York, with a preface dated 1870, and it purports to give the "Rites and Ceremonies of the Essenes," together with some historical particulars of the Ancient and Modern organizations. In the Ritual most of the words are much abbreviated, and, moreover, they are interspersed with astronomical and other signs, which, as it is explained, "renders the reading somewhat difficult" so that it may "the better fix the various rites and ceremonies in the memory." It is, perhaps, sufficient to say that the ritual is about as genuine as were any of the so-called exposures of Freemasonry issued during the eighteenth century.

Albert C. Stevens, in his *Cyclopædia of Fraternities*, New York, 1899, gives some particulars of an "Ancient Essenic Order" which, except in name, makes no claim to antiquity. It is said to have been founded in 1888, "and is to be classified as a fraternal, social, semi-military, and benevolent society, without what are called beneficiary or insurance features."

Of the "Hermetic Brothers of Luxor" this same writer states that it is "said to be ancient, mystical, and of Oriental origin. . . . It teaches that the divine scintillations of eternal spirit will each complete its own 'cycle of necessity.'"

Bro. E. N. Glaeser mentioned that a Sect called the Chasidim, is still in existence in Russian Poland and Lithuania, and is regarded by the Jews in those lands as a very holy and learned body, but he had never heard it suggested that it is in any way connected with the Essenes.

Bro. Rev. Dr. H. G. Rosedale said:—

After the very learned paper to which we have just listened, showing such an enormous amount of research in Jewish lore, there remains but little to say.

It certainly seems quite clear that there is no link between the Essenes and Craft Masonry as we know it in the present day. But so far as other forms of so-called Masonry are concerned, some may think the case is not proven. The writers of the first century and onwards are not likely to have been fair to the Essenes or any such religious bodies. They were naturally very much at variance with the Essenes, because they gathered their information largely from Jewish writers not familiar with the deeper meaning of the Essenes' religion. I hope that the view of their not being healers in the ordinary sense of the word is not true. I am rather under the impression that, in common with nearly all the monastic bodies of the Oriental world, they had a share in what is called healing. All the great teachers of the world became healers. It seems to me that if we get to understand the Essenes properly, we shall come to realise that their title of healers is not without meaning.

Dr. Westcott suggests that A. E. Waite's idea is purely a poetic fantasy. The second part of Waite's statement, which says that Masonry derives through the Knights Templar by "the descent of a vital principle from one to the other," is doubtless based upon analogy only. I remember hearing the late Dr. Ginsburg discuss this very question with my own father, and the former expressed his opinion

that, as far as analogies go, the Essenes and the Knights Templar were practically the same body. They were each part and parcel of the Church in their own particular times.

Our Brother has not mentioned the tradition which, I believe, is contained in the Kabbalah, that a learned Rabbi was one day discussing with Jesus His resignation of the Judaic faith, and suggested that eventually He must choose between Judaism and death. The idea was that Christ had adopted the Essene faith, and from the time He became an Essene He had no property. There is evidence to show that in His early life He was a man of considerable wealth and position, but from that time forward He became poor. He had made the great renunciation. The whole of the movement was a monastic movement, just as now in the Church of Rome there is a religious as apart from a secular body of clergy.

I think there are many analogies to be found between the doctrines of the Essenes and those forms of Masonry which we now know as Chivalric Masonry, but even so it would be very difficult to show an unbroken chain connecting us with the Essenes of old.

Bro. Rev. MORRIS ROSENBAUM said:—

Bro. Westcott is to be congratulated upon the temperate tone of his paper, for Masonic writers have found it difficult to resist the temptation to discover points of similarity between the customs of the Essenes and those of the Craft, and for the most part, have minimised the differences between the two bodies. It is to be hoped that the lecturer has given the death-blow to all attempts to trace the descent of our Order from the Essenes.

The account which Josephus gives is a highly-coloured one, due to the tendency with which he wrote, and thus he proves an untrustworthy guide. Writing primarily for pagan scholars of his day who were familiar with the sects and schools into which Greek philosophers were divided, he is instinctively led to show that the Jews, too, had their schools of philosophy. He compares the Pharisees to the Stoics, the Essenes to the Pythagoreans, and, by implication, the Saducees to the Epicureans. The point is not that his statements as to Hebrew sects are inaccurate in themselves, but that, living at Rome far away from the scene of his early activities and in the enjoyment of diginities and a comfortable pension granted to him by Vespasian, Josephus lost a due sense of proportion and was led to emphasize the wrong things in his desire to make his new friends believe that the nation to which he belonged had, like themselves, schools of philosophy.

Philo, it is well known, allegorised everything, and it is, therefore, not surprising that if we rely upon these two writers alone we shall obtain a view of the Essenes which gives a philosophic tinge to their customs.

As a matter of fact, the Essenes should not be regarded as a distinct sect, and that they have been so regarded is because Jewish authorities have been ignored by many who have written about them. It is hardly likely that a body of Jews with such strange practices should be unknown to the Rabbis of the centuries immediately preceding and following the commencement of the Christian era. Jewish investigators have proved beyond all doubt that the people whom

Josephus and Pliny calls the Essenes are frequently referred to in the Talmud, although, perhaps, not by that name. They bore various designations according to the point of view from which they were regarded, all these names having allusion to some striking custom of theirs. Thus, they are called the Pious, the Morning-bathers, the Holy Brotherhood, the Eager ones, and numerous other appellations. They were the rigorists amongst the Jews who were most punctilious in the observance of the laws of ritual purity, and who were careful to eat their meals in the same degree of purity in which the priests ate the sacrificial meat. In this they were merely a higher caste of Pharisees, for there were four degrees of ritual purity, and whilst the ordinary Pharisees—the mass of the people—observed only the lowest degree, these rigorists imposed upon themselves the very highest degree. According to the complicated regulations governing these matters, if anyone of the higher degrees touched a person of a lower degree he *ipso facto* became unclean and had to take a bath of purification. All the peculiarities mentioned by Josephus may be explained in accordance with this principle. These people found it best to live in separate communities in order to avoid touching people of a lower caste. They received new clothes when entering into the Brotherhood because those they had hitherto worn had been touched by persons who did not observe strictly the laws by which they were now to be bound. They bathed before meals because the priests did so before partaking of the sacrificial meat. They looked towards the sun at its rising when reciting the morning prayer because they were 'Eager ones,' zealous to say the morning prayer at the first opportunity; and in order to do this at the exact moment of daybreak they were compelled to face the east to catch the first rays of the rising sun. For Josephus' statement that they did this as though worshipping the sun is a subjective opinion of his own. And so we might go through the entire list of their customs as described by Josephus and Philo and show how in each and every one of them they were only carrying to extremes those practices which were part and parcel of the religion of the ordinary Jew of that age. The Essenes were the hyper-orthodox amongst the Jews, whilst the Pharisees were merely orthodox.

Some Jewish writers claim that the Essenes or a division amongst them bore the name of *Bannaim* which is explained to signify *Builders* (*cf.*, a significant word). It is not quite clear why they were so called. It may have been that each built his own house; or the designation may have been symbolical because they occupied themselves with the "building-up" or the "edification" of mankind. Indeed, an authority in the Talmud declared that in this sense all the Teachers in Israel were *Bannaim* or *Builders*. Josephus compared the Essenes to a Greek sect the members of which he calls *Polistes*, which may have a similar import.

On the other hand, the term *Bannaim* may be a nickname deriding them for carrying about the builder's implements, shovel and pickaxe, although not for the purpose of building operations.

Others, however, explain the name as a late form of the Greek word for *Bather*, in reference to the frequent ablutions in which the Essenes indulged as a means to ritual purity. Certainly the word is used in Rabbinical Hebrew as a term for bathers in general.

Josephus' teacher, with whom he spent three years, was named Banus, and the historian describes him as being an Essene.

As regards the pronunciation of the name of God, there is a Talmudical statement that it was taught only to the Chasidim (pious) amongst the priests. These are identified with the Essene priests. It is a mistake to believe that the high priest alone knew this name and pronounced it only once a year and that on the day of Atonement. As a matter of fact, he uttered it ten times on that day. The ordinary priests uttered it every day when reciting the priestly benediction. About forty years before the destruction of the Temple by the Romans they ceased to pronounce it because many of them were considered unworthy of doing so on account of their loose mode of life, and a twelve-lettered name was substituted by them for the four-lettered name. According to another tradition, they "swallowed" the pronunciation of the divine name, uttering it in so rapid a manner as to prevent it being recognised by the bystanders. But the name was not immediately lost, and there is much evidence to prove that it was known several centuries later.

The puzzling fact that whilst, according to Josephus, the Essenes avoided taking oaths they, nevertheless, when admitted to full membership, took a most solemn obligation by the name of God, is to be explained on the principle that so long as they were not observing the highest degree of purity they were not permitted to utter the sacred name. Only when they attained this rank were they ritually fitting to pronounce it, and were, therefore, allowed to take an oath by the name of God.

As Bro. Westcott states, the Hebrew term for the high priest's breastplate is *Choshen*. Josephus merely transliterates this word into Greek, as he does in the same chapter with the Hebrew names of all the priestly garments. The first consonant in *Choshen*, *ch*, becomes in Greek a simple breathing, and thus, with a corruption of the first vowel, we get the word Essen. This is the case also with the name Essene when derived from the Aramaic words for Pious or Silent, both these Aramaic words having the same consonant, *ch*, as initial letter.

In our own *Transactions* I find the following references:—In vol. vii., p. 135, there is a quotation from Oliver asserting that after the promulgation of Christianity the Masons were known under the name of Essenes. In vol. xx., p. 196, Bro. de Malczovich says: "We know also a secret sign used by the Essenes, which is most astonishing,"—which statement, we may add, "is most astonishing."

The modern sect of Galician and Russian Jews who are called Chasidim (Pious ones) do not claim descent from the Essenes, nor is there the slightest resemblance between the teachings of the two bodies.

MARTIN CLARE AND THE DEFENCE OF MASONRY (1730).

BY BRO. W. WONNACOTT, SENIOR WARDEN, 2076.

I. THE DEFENCE OF MASONRY.

THE recent acquisition by Grand Lodge of a printed copy of the *Defence of Masonry*—at present supposed to be unique—affords an opportunity of considering whatever evidence may be available as to the authorship of that work, which was the reply on behalf of the Masons to Pritchard's *Masonry Dissected*. The latter pamphlet first appeared in October of 1730 and enjoyed a successful and almost phenomenal run during the ensuing few months, the fourth edition appearing in the second week of November, until in mid-December of the same year it was countered by the *Defence*, the work of an unknown hand. Much speculation has been aroused about the name of its author: the problem of its origin has fascinated both critic and historian: hitherto it has remained, and perhaps for a long period it will yet remain, a problem unsolved. "The authorship of the pamphlet alluded to is one of those subsidiary puzzles so constantly met with in Masonic investigation."[1]

"THE DEFENCE OF MASONRY: occasion'd by a Pamphlet Call'd MASONRY "DISSECTED . . ." was reprinted by Anderson in his second edition of the *Constitutions* (1738) and it also appeared almost simultaneously in the *Free Mason's Pocket Companion*.[2] It is better known to present day students by the Reprints of the Quatuor Coronati Lodge (*Q.C. Antigrapha* i. and vii.) and until the year 1913 no separate printed work, pamphlet or otherwise, was believed to embody the anonymous reply to Pritchard's pretended revelation. The Library of Grand Lodge is now enriched by a well preserved 4to. copy which bears the date 1731. A facsimile of the title page of this work was given in *A.Q.C.* of 1913 (vol. xxvi., 240) together with the half title. The public advertisement relating to it will be found in the *Daily Post* of December 15th, 1730, and the *Daily Journal* of the following day,[3] while the year 1731—Old Style—the date of the Grand Lodge copy, did not commence until the 26th March of that year. The question remains to be decided whether the copy recently found is not itself a reprint or later edition to which the publisher—J. Roberts, of Warwick Lane—added a new title page. The Dublin reprint in the 1751 *Pocket Companion*, "Reprinted and sold by E. Rider in George's Lane," is separately paged, and has evidence of being an older printing than the *Pocket Companion*. Bro. Frank Marquis considers that the paper, the engraving, and the type all tend to support his theory that this may be an early reprint of the original pamphlet.

[1] Gould's *History of Freemasonry* ii., 356.

[2] London, 1738, also later in the 1751 Dublin edition: and 1796 *Freemasons' Magazine*.

[3] Dring's *English Masonic Literature before 1751*, item 98, and *A.Q.C.* xxv., 367.

Dr. Oliver also, in his *Masonic Institutes*, reprints it, and remarks: "In "1738 appeared Dr. Anderson's celebrated 'Defence.' It was a most learned "and masterly production, and completely demolished poor Prichard." More recent students, too, following Oliver (with one notable exception), fathered this work on Anderson solely because it had appeared in his *Constitutions*, and this hasty conclusion has been repeated *ad nauseam* whenever the question of authorship has been under discussion. This opinion may be based with better reason on the letter signed "Euclid," which immediately follows the *Defence* (1738 *Constitutions*, p. 226), in which the writer of that letter, a member of the Old Horn Lodge (now No. 4), thanks Anderson—also a member of the same Lodge—"for printing the "clever Defence," and as Anderson is the suspected author of the "Euclid" letter this looks uncommonly like thanking himself for the production, a trick Anderson was quite capable of, and very possibly adopted. Bro. Gould remarks on this ascription of the Oliver school: "Besides being unlike any piece of composition "known to be his [*i.e.*, Anderson's] . . . this militates strongly against such "a conclusion."[1] And in another place he writes: "The fact that Dr. Anderson "did not [write the pamphlet], ought to have been a patent one to every person "acquainted with the acknowledged work of the Father of Masonic History."[2]

In a lesser degree the name of Desaguliers has also been coupled with the pamphlet, while Bro. Gould—the exception alluded to above—denying the probability of Anderson's conception, on very good grounds attributed its authorship to Dr. Wm. Warburton, Bishop of Gloucester, and gave his arguments at length in the columns of the Philadelphia *Keystone* (1884) in favour of this assumption, contending "that neither Anderson nor Desaguliers wrote it, . . . "and there is ground for supposing the Defence to have been the composition of "Bishop Warburton."[3] This attitude he readily—and in my humble opinion too readily—abandoned when in 1891 Bro. William Dixon, of Lincoln, published in vol. iv. of our *Transactions* some extracts of the minutes of the Lodge at the Saracen's Head at Lincoln, No. 73, and on page 99 of that volume pointed out "the probability that Martin Clare was the author of the Defence of Free Masonry." Gould endorsed that suggestion in reviewing Bro. Dixon's notable work on the *History of Freemasonry in Lincolnshire* embodying the minutes referred to, and showed that he had thrown over his own previous opinion in favour of Dr. Warburton to adopt instead the later suggestion of Martin Clare as being positively the author. He used these words:—"The puzzle however, for so it "remained until 1891, *was ultimately solved*[4] by Bro. Dixon who . . . dis- "covered what had escaped the research of Dr. Oliver and others . . . that "Martin Clare, the Deputy Grand Master of later date, was the undoubted author "of the famous reply to those alleged revelations of Samuel Pritchard, which are "humorously averred to have left the most perjured Freemason nothing further "to reveal."[5]

In his brief but excellent monograph on Martin Clare,[6] Gould shows how eagerly he grasped at this suggestion by Bro. Dixon "which at once cleared up

[1] *History of Freemasonry* ii., 234, foot.
[2] *A.Q.C.* iv., 40.
[3] *History of Freemasonry* ii., 356, foot.
[4] Italics mine.—W.W.
[5] *A.Q.C.* viii., 40.
[6] *A.Q.C.* iv., 33.

"the mystery": and presented as the grounds on which he based that opinion the following four extracts from the Lincoln Minutes referred to, with facsimiles of the entries:—

[SARACEN'S HEAD, No. 73, LINCOLN.]

A. 1733, 2nd October . . . When Bro. Clare's Discourse concerning Pritchard as also some of our Regulations and By Laws were read.

B. 1733, 4th December . . . After which several of the By Laws were read, as also Brother Clare's Discourse on S.M. and G.F.

C. 1734, 6th August . . . Several of the By Laws . . . as also Brother Clare's Discourse relating to P———d was read. . . .

D. 1736, 6th January . . . when the Master went thro' an Examination and Brother Clare's Lecture made to a Body of free and accepted Masons assembled at a Quarterly Communication held near Temple Bar, December ye 11th, 1735, was read by Brother Becke [the Junior Warden].

In his argument Bro. Gould seems to have got off the rails in assuming these four extracts refer to one matter. Clearly they do not point to one, but no less than three, of Clare's contributions to his Lodge, and, as will be pointed out presently, he was responsible for several others, none of which appear to link him in any way with the anonymous *Defence.* Extracts A and C quoted above are undoubtedly the same subject: B, on "S.M. and G.F.," which I will deal with later, is another matter: while D, from its date, was entirely new. We know its contents in detail and it therefore could have had no connection with Pritchard's disclosure of 1730. So new, indeed, was this last Discourse, or "Address" as Clare himself called it, that it will be seen from the reference given (D) barely a month had elapsed since its public delivery before the Grand Lodge, on which particular occasion Martin Clare occupied the Grand Master's seat as "Deputy "Grand Master pro tempore," the Grand Master (through bereavement) and the S.G. Warden being absent, while Dr. James Anderson was one of those present to hear the Address. A manuscript copy of the Discourse in question is entered in the second existing Minute Book of the Old King's Arms Lodge (then No. 43, now 28) and is headed

AN ADDRESS.

A Discourse on Good Behaviour for the guidance of the Members of the Craft.[1]

[on the occasion mentioned in the Minute above]

By Martin Clare M.A., F.R.S., and one of the Grand Officers.

About this we learn in another quarter and on undeniable evidence, the Minutes of Grand Lodge, that prior to its delivery before the Quarterly Communication at the Devil Tavern on the 11th December, 1735, it had been read to the Stewards' Lodge by its author, the J.G.W. of the year. The notice of the earliest reading of this Address is as follows:—

[1] Reprinted in the *Pocket Companion*, 1754: *Freemasons' Magazine*, 1796. October: Oliver's *Masonic Institutes*: and Calvert's *History of the Old King's Arms Lodge* No. 28, p. 132.

Sr Robert Lawley Master of the Stewards Lodge reported that B^r^ Clare the Junior G. Warden had been pleas'd to entertain the Steward's Lodge on the first Visiting Night,[1] with an excellent Discourse containing some Maxims and Advice that concerned the Society in general which at that time seemed to their own Lodge, and an hundred visiting Brethren, many of whom were there present, that they had directed him to recommend it to be repeated with Leave of the Grand-Lodge: In pursuance of which he moved that B^r^ Clare might be desired to read it to the Representatives of the Whole Body which was done and they received it with great Attention, and applause, and his Health was afterwards drank to, and he [was] desired to print the same.[2]

It is this Discourse "on Good Behaviour," as summarised by Gould himself,[3] which is referred to in the Lincoln Minute (D) given above. Hence I feel bound to conclude that Bro. Gould is not justified in connecting Extract D with the "Pritchard" discourse.

The passage marked B falls into another class, which, in my opinion, must be dated somewhat later than the event of 1730, for Clare was the author of numerous other discourses or lectures of a like nature dealing with various aspects of Masonry and (as F.R.S.) scientific subjects, which without much loss of time he industriously circulated in his Lodges: and by his own position in the Craft and his governing influence in his private Lodges he undoubtedly inspired others to pursue a similar line of reflection upon matters Masonic, particularly the moralities enjoined on all within the Craft. We know already of his address on "Education"[4] before the Lodge of Friendship at the Shakespear's Head in 1738, and doubtless others by him are noted in the Minutes of that Lodge. (See *post.*)

In the King's Arms Lodge (present No. 28), of which Clare was acting Master under Sir Cecil Wray (the latter being closely connected with and most active as R.W.M., of the Saracen's Head Lodge at Lincoln as well as of the King's Arms Lodge), he became Master in March, 1737. Possibly he had filled the Chair on a previous occasion, hence his rapid promotion in the Craft, but of this we must remain in ignorance, as the extant Minutes of No. 43, the King's Arms Lodge, begin in 1733 and have very numerous references to his active part in the affairs of the Lodge and his energy in promoting discussion on matters of Masonic interest during his connection with that Lodge down to 1741, at which date he appears to have quitted the Lodge on its removal to the Cannon at Charing Cross. Rejoining in 1747, the custom of Lodge lectures was revived by him, as similarly happened in the Lodge of Friendship No. 4 (now 6) in 1742.[5] The records of the last-named Lodge, as well as the Minutes of the King's Arms Lodge, reveal the fact that the "Lectures," as they were then called—not to be confused with the Catechism or "Examination," which later bore the same title—were a favourite entertainment in these Lodges. Bro. Sadler points this out[6] and names several of the subjects of such Lectures in the Lodge of Friendship. Similarly the Minutes of the King's Arms Lodge, hitherto unpublished, confirm the fact that

1 "Publick Nights, 3rd Wed. in October," etc., according to the Lodge Lists. This Lodge was constituted on 25th June previous.
2 *Q.C. Reprints* x., 260.
3 *A.Q.C.* iv., 38.
4 Sadler's *Life of Dunckerley*, p. 112.
5 Sadler's *Life of Dunckerley*, p. 114.
6 *Ibid*, pp. 112, 113.

such periodical Lectures were in great demand among the Brethren and were regularly given for many years. In the latter records we find Martin Clare often contributed some subject of interest to the quarterly gathering allotted for the purpose, at which the feature was a "Lecture." We find him dealing with subjects akin to his "Discourse on Good Behaviour," such as

> "Government in general, and Masonry in particular,"
> "The Original of Masonry and the Duty of every Mason,"

while others were

> "Architecture,"
> "Properties of Matter,"
> "Magnetism," illustrated with experiments,
> "The force of the Muscles,"

and other items, as more fully related in another part of this paper.

From his friends in the same Lodge were contributed such matters as

> "A Dissertation on the three chief Things taught in Accepted Masonry," by Francis Blyth, which I consider may be the same subject as Clare's "S.M. and G.F." (see below).
> "The Key of the Lodge," by Nathaniel Curson.
> "The Mason's Obligation," by Br. Doight.
> "An Apposite Extempore account of the Fix'd Jewels of the Craft," by Dr. Wm. Graeme.
>
> "Masonry, Morality, and Good Fellowship," by Anthony Keck.
> "The Social Virtues of Good Fellowship," by Dr. Edwd. Hody.
> "The Jewels of the Lodge," by Sir Robert Lawley, Bart.
> "Principles of Masonry," by Br. Smith.
> "Principles of Geometry and Practice of Masonry," by the same author,

and so on.

It must, then, be admitted that the subjects treated in this Lodge and the names of the authors, all eminent in the Craft at the time, indicate a high-toned speculative tendency.

Next, to deal with the cryptic title of Extract B, on "S.M. and G.F.," of which we do know Clare was the author. Gould considers it "must have had "some subtle reference to Samuel Prichard and his pamphlet, but their precise "signification has withstood my best endeavours to lay it bare."[1] I fail to see any ground for suggesting that this particular Discourse had any reference of the nature suggested. Let me offer as a possible solution of the initials "S.M. and G.F." that the title of the discourse meant to be conveyed to the initiated was "SECRECY, "MORALITY, and GOOD FELLOWSHIP," the most obvious that occurs to me, and more innocent than the Pritchard connection suggested by Gould. I need not remind those conversant with certain catechisms of the phrase—

> Q. What do you learn by being a F. & A.M.?
> A. S———, M———, and G——— F———.,

and this allusion can be traced back to the years with which we are dealing. Tentatively I had adopted as a possible title "Speculative Masonry and Good

[1] *A.Q.C.* iv., 38.

"Fellowship," but a fuller acquaintance with the evolution of our modern "Lectures" leads me to prefer the other. If this solution can be conceded, we arrive at the conclusion that while the four Lincoln extracts given above cover three separate subjects, there can be no justification for reading Pritchard into all of them, and, on the other hand, two of the three subjects had no reference to Pritchard at all. And it yet remains to be proved—(1) That Clare's "Discourse "concerning Prichard" is the actual *Defence of Masonry*, and (2) that it was ever printed as a Discourse by Clare. It may have happened that the same "Discourse relating to P———d" was read to No. 43 in the period 1730-33 and prior to its being noted in the Lincoln Minutes of 1733 and 1734 (A and C Extracts). Possibly this might have been demonstrated had the earlier records of the King's Arms Lodge been preserved: unfortunately, it is not till the close of 1733 that the present Minutes begin.

The connection of Martin Clare with the Lodge at Lincoln is easy to prove,[1] for in addition to Sir Cecil Wray's activity both in the Saracen's Head Lodge No. 73 and in the Lodge at the King's Arms in the Strand No. 43, we note the numerous references in the records of the former to the frequent presence of Br. John Becke [Beck], an initiate of the latter, described on one occasion as "Visitor "from our Sister Lodge in London." In the King's Arms Minutes we have two similar allusions—

> 1733, 1st October. Mr. John Beck son of Mr. Thomas Beck a Member of our Sister Lodge at Lincoln was at the recommendation and by the Order of our Rt. Worshipful Master Sir Cecill Wray proposed as a Candidate for Masonry, &c.
>
> 1735, Monday, June 2nd. The J.W. Bro. Clare instead of [reading] the Constitutions entertained the Society present with an Acct of the Constitution of a Lodge as it was done by himself at the Saracen's Head at Lincoln to which the Company paid a strict attention and returned him Thanks.

As No. 73 at the Saracen's Head, Lincoln, was constituted on September 7th, 1730, by Martin Clare, he must have had a direct and close interest in the welfare of that Lodge, and his three Discourses given there were presumably at his own instance. Corroboration, therefore, is hardly necessary to show that the Brother Clare of the Lincoln Extracts is identical with Martin Clare, A.M., F.R.S., "and "one of the Grand Officers," as he later styled himself.

To sum up, we may gather from our present examination:—

> (1) That Martin Clare was the author of a "Discourse on Pritchard," which on two occasions in 1733 and 1734 was read to the Lincoln Lodge, constituted by him in 1730. (Extracts A and C.)

We must here note that if Clare's "Discourse on Pritchard" be the veritable *Defence of Masonry* it would have to be dated prior to the public advertisements given above, 15th and 16th December, 1730, and it becomes necessary to explain the interval down to 1733 and 1734, when the Discourse was read to the Lincoln Lodge. From my knowledge of Clare's character and actions I do not

[1] *A.Q.C.* iv., 40.

consider it at all likely that any work by him of December, 1730 or earlier would have been withheld from his Lodges till 1733 and 1734, and I am led to think the *Defence* was a separate and earlier work.

(2) That he was the author of numerous other Discourses, of real Masonic interest, none of which are extant, except one. (See 4.)

(3) That the one on "S.M. and G.F." could have had no "subtle reference to Pritchard or his pamphlet." (B)

(4) That the one read to the Grand Lodge, and on a prior occasion to the Stewards' Lodge, was on "Good Behaviour," dated 1735. (D)

(5) That he had a personal connection with the Lincoln Lodge.

It is now required to prove, in order to solve the mystery of the anonymous pamphlet and fix its authorship on Clare:—

(6) That his "Discourse on Prichard" was printed in December of 1730.

(7) That this Discourse is the *Defence of Masonry* dated 1731 (*i.e.*, after 26th March, 1731).

(8) That a similarity of style exists in both the last-named work and his only known Masonic production, the "Address on Good "Behaviour": a careful examination of the two fails to produce conviction.

II. MARTIN CLARE, A.M. & F.R.S.

The notable personage mentioned in the title of my paper has been already dealt with at some length by Bro. Gould in an earlier volume of our *Transactions*,[1] but as it has been suggested to me that a brief sketch of Martin Clare and his doings in the Craft might be acceptable by way of addendum, and having considered the subject of the *Defence of Masonry*, which was my primary purpose in writing the present paper, we will now turn our attention to what is known of him from contemporary records.

Very little can be ascertained of Martin Clare in private life, but of his Masonic activity we have at our disposal a considerable amount of material in such records as the Minutes of Grand Lodge and the Minutes of the private Lodges with which he was connected, fortunately preserved to the present day: these are the Old King's Arms now No. 28, the Lodge of Friendship now No. 6, and the Saracen's Head at Lincoln, a lodge no longer existing. Reference must be made also to certain statements of a circumstantial character which have only to be mentioned in order to be dismissed as untrue and unsupported by evidence of any kind. It will serve a useful purpose on the present occasion to point out these apochryphal passages, which Oliver, and Mackey following Oliver, and numerous

[1] *A.Q.C.* iv., 33.

others, have made, that in 1732 Martin Clare was appointed by the Grand Lodge to revise the system of Lectures, "which task he performed with great satisfaction "to the Craft."[1] Mackey adds in another place[2]—

> He was distinguished for zeal and intelligence in Masonry, and made several improvements in the ritual. . . . Clare's lectures were a great improvement on those which preceded them, and continued to be a standard of English ritualism until superseded in or about 1770 by the still better system of Dunckerley.

Similarly, in his article on "Lectures,"[3] Mackey makes further embellishments:—

> The lectures of Anderson and Desaguliers were the production of the infantile age of lecture-making. They were imperfect and unsatisfactory: and it was determined that a new course should be arranged. Accordingly in 1732 Martin Clare A.M. was commissioned by the Grand Lodge to prepare a system of lectures, which should be "adapted to the existing state of the Order, without infringing on "the ancient landmarks." . . . Oliver says that his version of the lectures was so judiciously drawn up, that its practice was enjoined on all the Lodges.[4]
>
> The Clare lectures were of course (for that was the object of their compilation) an amplification and improvement of those of Anderson. In them the symbol of the point within the circle was for the first time mentioned, and the numbers Three, Five, and Seven were introduced. . . .
>
> The Clare lectures did not very long occupy their authoritative position in the Order. Though longer and more elevated than those of Anderson, they were, in the course of a few years, found to be neither long enough nor sufficiently elevated, for the increasing demands of Masonic progress.

Now this school of Masonic writers does not recognise that in the first place lectures in those days were not the catechism of modern times, always called in the contemporary records "an examination in Masonry," but were actually discourses or essays for the intellectual improvement of the brethren, as the numerous extracts in the present paper will fully prove. Secondly, there is not the slightest evidence that the Grand Lodge ever commissioned anyone to develop the examination in ceremonial work, least of all Clare and his predecessors, and, lastly, it was not the *revisal* but the *revival* of Lodge lectures that formed the basis of the

[1] Mackey's *Encyclopedia*, 14, article "Addresses."
[2] *Ibid*, 167, article "Martin Clare."
[3] *Ibid*, 451.
[4] As an instance of how Oliver garbled his extracts, let me refer to his quotation (given in one of his lectures on our Masonic Ritual) from the Saracen's Head Minutes, under date "October ye 23rd 1734." In Oliver's hands it was given thus:—

> "Two or more sections (as the case might be) of Martin Clare's Lectures were read, when the Master gave an elegant charge, went through an examination, and the Lodge was closed with songs and decent merriment."

In the Minute Book of the Saracen's Head Lodge there is not a word about Martin Clare's Lectures *on the Ritual*, and the true extract reads thus:—

> "[Two Candidates being initiated in Form] when our R—— W—— M—— gave an Elegant Charge, also went thro' an Examination, and the Lodge was closed with a Song [sometimes referred to as "The Song." *i.e.*, the E.A.'s Song] and decent Merriment."

erroneous statements on which such ornamental and romantic history of the Oliver school has been erected. Bro. Henry Sadler points out[1] that the probable source of this fiction was a Minute of the Lodge of Friendship now No. 6 (one of Clare's Lodges) which is quoted later. "The Master proposed the revival of the lectures in this place, &c." Clare himself entered up the Minutes of this Lodge, and in posting this Minute first wrote "revisal," but corrected it to "revival." Sadler remarks on this: "At first sight and without the context the word might now easily be mistaken for revisal." Such is the flimsy basis on which reliance has been placed to give authority to the apochryphal statements about Clare's connection with our Ritual.

A review of his life apart from the Craft will take but a brief moment, for very little is known of him. He kept an Academy or Grammar School in Soho Square founded by him in or about the year 1719, the house in which he died on the 19th May, 1751.[2] His earliest known literary effort (1720) mentions this school, and the work bore the title: "Youth's Introduction to Trade and Business, . . . "by M. Clare . . . with whom Youth may Board, and be fitted for Business." This work was dedicated to "Master George Onslow, only son of the Rt. Hon. "Arthur Onslow, Speaker of the Honourable House of Commons."[3] George Onslow was one of Clare's pupils, his father—the Speaker—residing at one time in Soho Square at No. 20, now Crosse and Blackwell's, and about the year 1728 removed to Leicester Square. Another of Clare's pupils was Captain Charles Scott, who in 1736 was proposed as a Candidate in the King's Arms Lodge, and the same evening at a second lodge opened after the former one was closed, ballotted for and elected: he was made on 1st March. In 1737 he was Grand Steward. In 1735 appeared Clare's "Motion of Fluids, Natural and Artificial," dedicated to Viscount Weymouth, "Grand Master of the Antient and Honorable Society of Free and Accepted Masons," who was an initiate and now Master of Clare's Lodge at the King's Arms in the Strand. In Rose's *Biographical Dictionary* is the only notice of his life that is known. "Clare, Martin, a writer on Hydraulics, who was Master of a "Grammar School, and lived in the early part of the eighteenth century. His "'Treatise on the Motion of Fluids, Natural and Artificial, and particularly of "'Air and Water,' 1735, 8vo., is highly valued and has often been reprinted. "An improved edition of this work was published in 1802." Clare had been elected F.R.S. on 27th March, 1735, but the title page of the work does not bear these initials, the reason for this being found in a note on the flyleaf of the British Museum copy of the work, apparently in his own handwriting, to the following effect:—

> N.B. Some months before the publication of this book Mr Clare standing candidate for election to ye R. Society: it was objected that he sought that title, to give a sanction to his Profession of instructing Youth, and to his Productions: whereupon he declared that he would not make any public use of said title, hence he has strictly kept his word.

At Clare's death the mastership of this school in Soho Square was held by the Rev. Cuthbert Barwis, M.A., a co-director from 1735 onwards, see the

[1] *Life of Dunckerley*, p. 114.
[2] This house, No. 8, existed until about 1896, when both it and No. 9 were demolished, and the French Protestant church erected on the site.
[3] *Men and Women of Soho*, pp. 117, 118.

pamphlet in the British Museum, *Rules and Orders for the Government of the Academy in Soho Square*, London, N.D. The boys of this school under Barwis became noted for their histrionic displays and some blossomed out as actors. Angelo speaks of Holman, whom he first saw as a boy at this school in the part of Hamlet, and Fanny Burney relates her visit in 1768 to see "Tamerlane" acted by young gentlemen at an Academy in Soho Square.

Following Dr. Barwis came the Rev. Dr. Barrow in 1785, who abandoned the practice of his predecessors; he writes thus in one of his works:—"When I "first engaged the Academy in Soho Square, I found that the annual performance "of one of the Dramas of Shakespeare had been an established custom for many "years; and for four years longer it was continued: and then, from a conviction "of its impropriety, finally relinquished."[1] One of James Boswell's sons went to the school, and Boswell gives us a sketch of the pedagogue:—"My second is an extra-"ordinary boy; he goes in the day to the Academy in Soho Square kept by the "Revd. Dr. Barrow, formerly of Queen's, Oxford, a coarse north-countryman, but "a very good scholar: and there my boy is very well taught." Sir Lumley Skeffington, the eccentric baronet, was another pupil, so also was Theodore Hook, noted for his frequent and lengthy truancies: on one occasion his absence lasted for three weeks before discovery by a fond parent. Turner is said to have attended in 1786 or 1787; Sir Richard Phillips, bookseller and litterateur, editor of the *Monthly Magazine*, was another.

Then came Dr. Barber as Master, and here Macready lived in 1817. It will be seen that many of the Soho Square pupils became famous in after life, and reflected some glory on what Theodore Hook termed "the green-doored, brass-"plated establishment in Soho Square."

The only other known fact about Clare is that he was a Justice of the Peace. Such is the brief story of the man apart from Masonry. But in the Craft he was far better known and did good service in his private Lodges as well as in the Grand Lodge. But even now the date and place of his initiation are unknown. He first appears in any official record as a member of Lodge No. 43 at the Cross Keys in Henrietta Street, now No. 28, the Old King's Arms Lodge, of which he was Senior Warden when the return of members was made to the Grand Lodge in 1731, serving under his very close friend, Sir Cecil Wray, Bart., the Master of the Lodge. In the second half of the year 1733, when Sir Cecil Wray was again elected Master, Clare filled the office as his Deputy—or Acting Master—until Wray himself could return to town. Clare had therefore filled the chair at some date previously, and it is practically certain it must have been in the year 1731 or 1732: to me it seems equally certain that this was his Mother Lodge. The records of (present) No. 28 contain ample evidence of his enthusiasm for the Craft, and from these I purpose to give some extracts—never before published—from the year 1733 onwards, the earliest date which is available. To the members of No. 28 I am deeply indebted for sanction to make use of their Minute Books in connection with the present subject, and also must here acknowledge the assistance of Bro. A. F. Calvert's excellent work, the *History of the Old King's Arms Lodge No. 28*.

[1] *Squares of London*, E. B. Chancellor.

1733 At the meeting on the 3rd September Sir Cecil Wray was elected Master, and later accepted the office

> provided Bro. Clare would support the Chair till his arrival in Town. This Bro. Clare could not refuse so good a Master and so worthy a friend and being desired by the brethren to accept the Chair he did so.

On the 1st October he made Masters (*i.e.* Master Masons) three members of the lodge including the Junior Warden. At the same meeting Bro. Macculloch gave a lecture on Muscular Motion, and

> as he had said nothing relating to the Force of the Muscles nor the Levers whereby they act which was a Province he thought the Acting Master [Clare] capable of explaining. this person could not refuse a thing that might delight or inform: the Lodge accepted the Talk for the next Lodge night on condition that the Brethren would please to go on with the Humour and midwife into the Lo: some of their own observations.

On the 5th Novr. Clare

> read the Society a small Essay on the Force of the Muscles which they were pleased to receive very kindly and drank his Health with Ceremony.

1734 Sir Cecil Wray returned to town from Lincoln in February of 1734, and his term of office as Master terminated on the 4th March with the election and installation of a successor. On the 11th March Clare acted as S.W. when Lord Viscount Weymouth and Lord Viscount Killmurray (Kilmorey) were made Masons by Sir Cecil Wray, the proper officers giving up their places on this occasion.

> The Lords paid 6 guineas to the Uses of the Lodge and the Expenses of the Evening besides.

On a similar occasion, March 27th (?26th) "Bro. A. M. Clare acting "S.W." at the admission of Lord Vere Bertie[1] and Wm. Todd Esq. "both relations of his Worship," and the same evening Lord Weymouth and Lord Kilmorey "were at their Instance admitted Master masons "and paid their fees."[2] On the 6th May, after opening the Lodge "the Master Mason's Song was read by Bro. Clare," who presided as Master on July 1st, "acting by desire of the Lodge in the absence of "the Master," and again on the 5th August also when the reader for the evening failed to appear,

> but least the Lodge should want a Reader in October the acting Master promised them a Lecture in Architecture in hopes that Bro. Wagg would after that be no less acceptable than he would have been on this night.

[1] Lord Vere Bertie was a son-in-law of Sir Cecil Wray, having married his natural daughter, Anne Casey.

[2] On 30th March Sir Cecil Wray was appointed Dep.G.M. by the Earl of Craufurd, and Martin Clare was nominated as one of the Grand Stewards.

On October 7th An Examination was passed by Br. Clare interrogating and Br. Nath. Adams acting as J.W. responding. Bro. Clare then entertained the Society with a Lecture on Military Architecture which he deduced from its Original and then proceeded to show its present state which he illustrated by a Model which he exhibited for that purpose which the Society were pleased to accept.

4th Novr. An Examination was previously gone thro' between Br. Clare and Br. Hellot.

Decem. 2nd.—Part of the Constitutions were read by Br. Clare part of the Members attending to the contents thereof. An Examination passed between Br. Clare and Br. Goodchild.

1735 In this year, on 3rd March Clare acted as Master on the installation of Lord Weymouth as Master of the Lodge, and was then appointed his Senior Warden. We now see the reason for the dedication of his second work—on the Motion of Fluids—to Lord Weymouth who very soon after this became Grand Master and appointed Martin Clare as J.G.W. A week after the last-mentioned meeting "the Lord Weymouth "being out of Order wrote to Bro. Clare his Senr. Warden to act for "him in the Institution[1] [Initiation] of Dr. Edward Hody and Gerrard "Bothomley Esqr." Again on the 7th April "the Lodge was this "Night by the S.W. [Clare] acting in Absence of the Grand Master "Elect as Master opened"—as the scribe puts it.[2]

On 5th May "The Lodge was this Night opened by Br. Clare S.W. in "the absence of the Rt. Worshipful the Grand Master." The chair of the Lodge now became vacant "by the promotion of "Lord Weymouth" (*17th General Regulation*) and Sir Cecil Wray was elected Master.

June 2nd. An Examination was passed between the Master Acting [Dr. Hody] and the J.G.W. responding. At the same meeting "the accounts of the Masters' Lodge was referred to Br. "Clare."

At the August meeting "Bro. Clare undertook to read in October "next," and on 1st Septr. "the J.G.W. [Clare] taking his Place "without his Clothing submitted as usual to the Statutable Penalty "and paid his 6d. The Laws were read by Bro. Clare."

On October 6th, once more acting as S.W.,

> Bro. Clare according to his Promise in August last entertained the Society with a small Dissertation on Magnetism and the Manner it is communicated to other Bodies capable of receiving it. He also supported it by Experiments. With this the

[1] The word "Institution" frequently occurs in minutes of this period, of this and other Lodges, and refers to the making of Masons, to which we now apply the modernised form "initiation."

[2] At the ensuing Grand Feast on 17th April, Lord Weymouth being installed Grand Master, Martin Clare was appointed Junior Grand Warden.

Lodge and Visitors seemed to be very well pleased and they drank to his Health and Thanks with Ceremony. He offered to pursue the Subject at the next Meeting. . . . An Examination was passed between the Master and Bro. Clare.

Oct. 20th. A Part of the Constitutions were read at the appointment of the Master by Bro. Clare. Bro. Clare entertained the Society with the Sequel of his Lecture upon Magnetism with which the Confraternity seemed to be well entertained and returned him their thanks and drank to his Health.

3rd Novr. Bro. Clare J.G.W. acting as S.W. of the Lodge. . . . The General Regulations of this Society were read by the acting S.W. to the Satisfaction of the Society and Visitors. An Examination was passed between the Master and the Acting Warden the elder.

17th Novr. Mr. Vincent Cunningham Master of the White Hart Inn at Stratford beyond Bow being recommended by Bro. Clare . . . as a Candidate for Masonry . . . &c.

A Motion was made by Bro. Clare that a Jewel for the use of the Master at the passing of Masters might be purchased with a proper Swivel and Ribband that this Degree of Masonry might be given with the Lustre due thereto this was ordered Nem. contrad. and the Care of it was Committed to the proposer Bro. Clare against the next Lodge Night.

Decr. 1st. Bro. Clare informed the Society that pursuant to the Orders he had received relating to the Master's Jewel he inquired and accidently met with one that had been a little used and that on that Acct. had procured it for 10/6 less than it cost and had bought it for a Guinea and that it was appended to a Swivel that happened to match our own at a Crown more and that he would provide a fit Ribband and would offer it to the Society at their next Meeting complete.

A letter from Bro. Reid[1] to Bro. Clare complaining of his great Distress poverty and want of Health and praying that the Society would lend him a small Matter to subsist him till the Quarterly Communication. . . . (when 10/s. was given to him out of the Box).

Decr. 15th. The Master's Jewel was produced by Bro. Clare and 26/s. ordered to be paid him in consideration of it with Thanks for his good Husbandry in the purchase of it. . . . Part of the Constitutions were read by Br. Clare.

1736 16th Feb. Bro. Clare . . . took Occasion to propose a Pupil of his Capt. Charles Scott[2] to be also a Candidate for Masonry . . . &c. [who on 1st March "received Institution in full "Form"]. . . . Part of the Constitutions of Masonry were read by the J.G.W.

[1] Reid was Secretary to the Grand Lodge.
[2] Capt. Chas. Scott was G.Stwd. in 1737 (*Q.C.A.* ix., 272, 287).

11th March. The Grand Officers having intimated to the Master that they intended this Society the Honour of a Visit in Form . . . Wm.[1] Clare J.G.W. as Sr.G.W.

12th March. Bro. Clare at the Master's Appointment desired the J.G.W. to revise our Laws and cause them to be collated with the Minutes of this Society and regulated and rectifyed by them and thence transcribed fair in a New Book this he offered to the Lodge ready done and the Members subscribed to the same unanimously.

On the 2nd April Clare was present at an Emergency which the Master convened at Bro. Long's in Holles Street when a Candidate was elected. This house was the Horse Shoe and Magpie in Holles Street Clare Market. At this time Clare was Master of No. 4, now Friendship No. 6, and had just lost his dear friend and companion, Sir Cecil Wray. The candidate just referred to, Christopher Taylor, Grocer of Gracechurch Street, was a natural son of Sir Cecil Wray, and was remembered in his will, the sum of £4,500 being left "to my natural and "reputed son."

5th April. Clare was one of a Committee appointed to revise the By Laws.

5th July. An Examination was passed between the Master and the whole Society circularly, but not before part of the Constitutions of Masonry had been read by Br. Clare.

6th Septr. (Dr. Edward Hody being Master)—the same Gent [Hody] also took the pains to transcribe an Address made to the Body of Free and Accepted Masons 11th December last by Bro. Clare then J.G.W. in a Quarterly Communication held at Temple Barr to this he was so favourable in the Acct. he gave of it as to be evidently partial and so affectionately did he recommend it that the proposal he made that this Performance be read annually the first Lodge Night after Lady Day instead of part of our Laws or three Leaves of our Constitutions passed for the first time Nemine Contradicente.

The Health of both the Master and the said Bro. Clare were severally proposed by his Worship Dr. Grieme and drank to with great Solemnity with many Thanks for their good Offices in the Craft by ye Society.

The Master was pleased before he left the Chair to read to the Society the above said Address of Bro. Clare to which they were both so good as to attend.

4th Octr. The Reading of Bro. Clare's Address annually was confirmed.

14th Novr. A Master Masons' lodge was called at Clare's house, "there being a sufficient number of Masters" to make Br. [Capt.] Long a Master Mason, and qualify him for Grand Steward.

[1] Error for Mn.=Martin.

15th Novr. The Minutes of the last Meeting were read by Bro. Clare. Being a private night Bro. Capt. Foy was admitted a Visitor at the desire of Bro. Clare.

Clean Ribbands and a Box to put the Jewels in were committed to the Care of Bro. Clare.

6th Decr. The Clean Ribbands with new gold fringe were brought by Bro. Clare the Expense 5/s.[1] . . . Part of the Constitutions of Masonry were read by Br. Clare.

1737 7th March. Part of the Constitutions of Masonry were read by Direction from the Chair by Bro. Clare.

21st March. Bro. Clare was this night chosen Master of this Lodge for the ensuing half year.

Clare presided as Master at each meeting during his term of office except on June 6th.

4th April. The Master apprehending that he would not be able to go to the next Q.C. desired his Wardens to see the same should be duly attended which they were so good as to promise should be done. [Clare's name is not included in the list at this Q.C. of 13th April, 1737.]

2nd May. It was moved by the Master that the Society do subscribe for the works of Palladio now publishing by Mr. Ware that the Brethren might have the means of improving themselves in the Business of their Profession by reading at leisure times that excellent Author.

An Examination was passed between the Master and his Senior Warden [Dr. Hody].

6th June. (Clare being absent)—Bro. Hody [S.W. acting as Master] read a Letter from the Master recommending the Care of the Lodge to him as he was out of Town and he added several good Advices apprehended worth their Notice.

4th July. Clare proposed Mr. Isaac Ware as a Candidate, the author of Palladio's Works mentioned above, and a Dispensation having been obtained from the Grand Master "to sett aside the usual forms" Ware was initiated, and presented his volumes on Palladio to the lodge, "after that the Master gave Instruction to our new made Bro. in his "usual D . . . [illegible]. The Master having gone through an "Examination at the Institution of our Bro. Ware the Repetition of "this was excused."

1st August. The Master according to his Appointment read a Lecture concerning some of the properties of Matter to which the Society were pleased to attend and returned him Thanks and drank to his Health. Part of the Architecture of Palladio

[1] On St. John's Day, December 27th, Clare was present in Grand Lodge and "Acting by Commission as S.G.W."

was read by the Master to which the Society were very attentive. . . . An Examination was passed between the Master and his elder Warden [Dr. Hody] in the F.C. parts.

5th Septr. The whole Body of Laws were read publickly by the Master this being the night for the Election of a Master for the ensuing half year. The Minutes were read from the Chair and approved.

The Society were pleased to elect the present Master [Clare] to fill the Chair for the Succeeding half year and he was with the general Approbation of both Members and Visitors pleased to continue both his present Wardens and their Healths were severally drank to. An Examination was passed between the Master and his Senior Warden.

In the following half year he attended regularly as usual, being absent from only two meetings, on 6th February & the 6th March.

4th Octr. The Minutes of the last Meeting were read by the Master and approved by the Society. Part of the Constitutions of Masonry were read by the Master.

The Account of the Master was read and there being a Deficiency of £1.19.6. though he had kept a Book acct. therefore he prayed the Assistance of the Members to discover the Mistake but this not being called to mind at this Time the Acct. was passed.

The Master requested Bro. Gascoigne to entertain the Society by way of Lecture in December next which he was so good as to undertake. [It seems to have been the custom at this time for the Master to read the Minutes.]

5th Decr. The Minutes of the last Conference were read by the Master and so were part of the Constitutions of Masonry.

1738 2nd Jany. The Master desired that some one of the Brethren present would undertake to Lecture the Society in March next.

Bro. Clare's Address to the Masons in Qy. Communication assembled was moved by the S.G.W. to be now read for the Entertainment of the Society and Visitors this was seconded by Bro. Gascoigne and the Master read it accordingly. His Health was proposed and publickly drank to.

6th Febry. A Lecture was had on Masonry in a Circular Manner between the Master and all the Members.

6th March. Bro. Adams acquainted the Lodge that our present Master's Health would not permit him to attend the Duty of the Lodge. [At this meeting Sir Robert Lawley Bart. was chosen Master.]

3rd April. Bro. Clare's Address to the Freemasons was read and his Health was drank with ye usual Ceremony.

Our late Master Bro. Clare's Accounts having been examined and approved, he paid in twenty pounds, eleven shillings, Ballance of Accounts and Due to this Lodge.

During the remainder of 1738 and down to 1747 there is no mention of Clare's activity in the Lodge, which he seems to have quitted, and in 1747 rejoined it. During the interval he was Master of and a leading spirit in No. 4 (Friendship) whose Minutes we hope to deal with later.

1739 1st Octr. Bro. Clare's Address to ye Quarterly Communication Decr. 11 was read according to ye order of our Laws.

A similar entry occurs in 1740, 1st September, and others are given below.

1741 He was acting Dep.G.M. in Grand Lodge on February 24th, 1741, and on 19th March following the Earl of Morton appointed him as his Deputy.

1st April. This Lodge was this day removed from the King's Arms to the Cannon nere Charing Cross, where it was regularly opened by the Rt. W.D.G.M. [Martin Clare].

Conformable to ye 6th law of ye Lodge the Address of our present Rt.W.D.G.M. to the Accepted Masons at Q.C. was read.

5th August. Bro. Clare's D.G.M's Lecture upon Good Behaviour was read by our Rt.W.M.

We have no further mention of this Address until 1746 (see next entry), but there can be little doubt it was read annually in conformity with the By Law.

1742 Clare presided in Grand Lodge on 24th June, in the absence of John, Lord Ward [G.M.].

1746 1st Octr. All the Laws of the Lodge were read and Bro. Clare's Address to the Masons to be read to the Brethren next Lodge night, it being now too late.

5th Novr. Bro. Clare's Address to the Masons was read by the Secretary.

On the removal of the Lodge in December of the same year from the Cannon to the Bear and Rummer Tavern in Gerrard Street, a new By Law was passed:—

3rd Decr. That if any former or present Grand Officer shall desire to become a Member of this Lodge, he shall out of Respect to his Dignity and Service in ye Craft be admitted (without the form of a Ballot or the usual fee) by a Majority of the Brethren then present, which Majority shall be signified by the holding up of hands.

This opened the way to a large accession of distinguished members of the Craft, and in January of 1747 Clare rejoined his old Lodge under the terms of this By Law.

1747 1st Jany. Bro. Clare a late Deputy G.M. and formerly Master of this Lodge was proposed by Bro. Hody and seconded by the Secretary according to the 10th By Law to be admitted a Member without Ballotting for or paying the usuall Fee, which was unanimously ordered and he was accepted of as a Member accordingly.

3rd March. Bro. Clare returned this Lodge thanks for the re-admitting him as a Member according to the 10th By Law and made a short Pathetick Speech and concluded with wishing Prosperity to Masonry in generall and to this Lodge in particular.

3rd Novr. The Rt. Worshipful the Master informed the Members present that at the request of the [ ][1] our Bro. Clare had promised to give a Lecture the next Lodge night.

1st Decr. Our Bro. Clare agreeable to his promise gave us an excellent Discourse on Government in generall and Masonry in particular which was greatly to the Satisfaction of all the Members present, thanks was returned him his Health was drank and Prosperity to Masonry according to the conclusion of the Lecture Bro. Clare was pleased to favour us with.

1749 4th Aprill. Our Bro. Clare having at the last Meeting been so obliging at the request of several of the Members as to promise us a Lecture this night, he was so kind as to perform that promise and made a most excellent one upon the original of Masonry and the Duty incumbent on every Mason and how useful they are or ought to be, with many Observations on Masonry in General, and the Health of our Bro. Clare was drank with Ceremony and thanks returned him.

His last recorded attendance at Grand Lodge was on May 26th, 1749, and there are but very few entries in the Lodge Minutes after this date: apparently illness began to interfere with his activity, and the 7th November of this same year saw him for the last time at the King's Arms Lodge, when he paid his usual quarterage of 12/- into the hands of the Junior Warden. There is no similar entry in the year 1750 nor any record of his attendance that year in the Lodge, and on the 19th May, 1751, he died. A very brief notice of his decease appeared in the *General Advertiser* of May 20th:—"Yesterday died, at his House in Soho Square, Martin Clare Esq.: one of his Majesty's Justices of the Peace and Master of the Academy in the said Square."

The Minutes of No. 43 contain no reference to the loss which the Lodge and the Craft at large had sustained. The custom of reading the Address on Good Behaviour was followed for many years, and the By Laws of the Lodge, revised in 1758, provided a penalty if the Master should neglect to order the Address to be read "on the Lodge Night Immediately before the Election of a "new Master." Mention of this reading occurs from 1755 onwards, and in 1757, on the 2nd November, the Master "Through neglect of having the Laws and

[1] Blank in the Minutes.

"Bro. Clare's Addresses Read to the Lodge Generously paid four Shillings for such "neglect but the Lodge thought fitt to Return his money as being the first Offence." The last reference to this custom that I have traced is in 1766, in the second existing Minute Book, but there is little doubt the Address continued to be read at regular intervals, a manuscript copy of the same being written in this Minute Book, which was in use to the close of 1774.

Such are the records from time to time of his doings in what I must consider to be his Mother Lodge, and these extracts I have preferred to give exactly as they occur and to tell their own story. We know Martin Clare was also connected with No. 4 at the Shakespear's Head, Little Marlborough Street, now Friendship No. 6, was a leading spirit in that Lodge also, and entered up the proceedings of that Lodge from January, 1738, to December, 1749. He was Master of No. 4 on 7th August, 1736, when the MS. By Laws were written in a book and signed by[1]

Mn. Clare, Master
Thos. Jefferies, Senr. W.
Francis Blythe, Junr. W.

This Lodge had dwindled to five members in November, 1747, and on 27th December following, it was resolved that Martin Clare should "take all the "properties at the rate of Five Pounds Sterling,"[2] this being the last entry in Clare's own handwriting.

Since the preparation of the above paper I have been favoured by the Lodge of Friendship with permission to examine their early records, and to make such extracts as I desired bearing upon the doings of Martin Clare in that Lodge, and as the Minutes of No. 6 have, like the Old King's Arms No. 28, never been published, the particulars that follow will be a welcome addition to our knowledge of the subject of this paper. For this kind permission I gratefully acknowledge my indebtedness both to the Lodge and to its Secretary, Bro. Reginald W. Currie, G.S.Deacon.

This Lodge, No. 4 of the 1729 enumeration, whose original meeting place was unknown to Lane,[3] was joined in 1733 by the Castle Lodge at Highgate No. 79A, when the former was meeting at the Swan at Hampstead. In the records of No. 79 is a list of members of the Swan Lodge, and it is there described as "the Lodge of "ye Cardigan Head at the Swan at Hampstead." This fills up a gap in the Lodge Lists, but it is impossible without further evidence to say if this was the same or another Lodge mentioned in the 1723 Engraved List and is the twentieth on that list, one of the Lodges which Lane has been unable to locate as to its number and precedence.

From the Swan at Hampstead, No. 4 moved to the Shakespear's Head in Little Marlborough Street some time in the year 1736, and the By Laws previously referred to were then drawn up, Clare signing them as Master of the Lodge. He periodically wrote up the Minutes of this Lodge, and his bold handwriting in the

[1] Sadler's *Dunckerley*, p. 103. [2] Sadler's *Duckerley*, p. 111.
[3] *Masonic Records*, p. 35.

Minute Book shows that on few occasions were any entries made by another. The existing record opens on 9th January, 1738, the pages before this having been torn out.

Clare was not at this time in the chair, and the earliest entry of a lecture before this Lodge was on

1738 Feb. 13th. The Master requested Br. Clare to entertain the Society at the next Conference on some laudable Subject, in which he was seconded by the Members. This he was so good as to comply with in case his Hoarseness does not render him incapable of reading.

March 13th. The Lodge was this Evening opened at 7 o'clock by Br. Clare late Master in absence of the Rt. Worp[ll] Master who was in the Country. . . .

March 13th. Bro. Clare according to his undertaking read the Society a Lecture on the Subject of Education, wherein in favour of the Masons' Sons, he described the Qualifications of the Instructor and the Pupil's Disposition and Demeanour of the Pupil in order to give the Business of their coming together the expected Success. To this the Members were pleased to attend and they drank to his Health and returned him Thanks for his instructive Lecture.

June the 12th. The Lodge proceeded to the Election of a Master and on the Ballot it appeared that there were 7 Votes for Br. Clare and 3 for Br. Foy. His (Br. Clare's) Health was drank to and he was saluted and invested in Form.

July the 10th. The Master entertained the Society with a Discourse concerning the Reflexion and Refraction of Light with which the Society was so well pleased as to return him Thanks and they drank to his Health.

Augt. 14th. The Master entertained the Society with as much of the structure of the Eye as was necessary to explain the Methods of Vision and shewed the Brethren both by Machines and a Natural Eye that Objects fall inverted on the Retina which conveys it to the Optic Nerve and form distinct Vision. He had the Society's Thanks and they drank with Ceremony to his Health.

Sepr. 11th. The Master entertained the Society with a Discourse of the Origine of Writing with which the Assistants were so well pleased that they returned him Thanks and respectfully drank to his Health.

Octr. 9th. The Master continued his course of Lectures and showed the Wonders that happen unobserved in the Article of vision. The Society attended to it and drank to his Health when it was over.

Novr. 13th. The Master continued his course of Lectures and concluded those on the Eye and the Light which acts upon it with a Calculation of the bigness of the pictures formed by the objects of a Plane which appear to be exceedingly minute with which the Society was very well pleased and drank to his Health with Ceremony.

Decr. 11th. The Master read the Society an Introduction to the properties of Colour he having promised the Society somewhat of this kind during the whole time of his present Mastership with which the Lodge was so well pleased that they drank to his Health.

At this meeting Clare terminated his occupancy of the Chair; it will be seen that he was regularly present, and at every meeting while Master gave a Discourse to the Lodge, also as was the usual custom reading the Minutes from the Chair and part of Palladio's *Architecture* as well as the Laws or Constitutions, while the Examination was a feature never omitted from the proceedings.

1739 April 9th. The Lodge was this night opened at 8 o'clock in absence of the Master by Br. Clare late Master. . . .

Attention must be drawn to the expression "late Master"; the term "past Master" does not appear to have come into use at that time.

10th Augst. The Lodge was opened by Br. Clare the late Master . . . [and a new Master being elected] He was installed by the Acting Master and his Worship being in the Chair was pleased to appoint Br. Clare his Senr Warden. . . . The Master was pleased to compliment his Senr Warden with respect to taking the Minutes during the present Master$^{shp.}$ which was respectfully accepted of.

Septr. 10th. . . . The Senr Warden by permission from the Chair read part of the Defence of Masonry contained in the Book of Constitutions with which the Society seemed very well pleased.

Oct. 8th. The Lodge was this night opened at 8 o'clock by the Senr Warden acting as Master in the Absence of the R^{t} Worsp$^{l.}$ Master who was detained no doubt by Business of Importance.

The Senr Warden according to promise entertained the Society with an Enquiry into the Duration of the Materials of Building Brick and Stone and decided in favour of the Brick. The Society seemed pleased with it and drank to his Health.

An Examination was passed between the Sr Warden and his Colleagues.

We now learn an interesting fact, that there was another Lodge to which Martin Clare belonged, as mentioned in the next item of

Octr. 22nd. The Lodge for want of a due Number of Assistants coud not be regularly opened.

The Master wrote to his S. Warden to make his Excuse for his non-attendance tonight being the first Day of Term. The Senr Warden however as there were a good appearance of Visitors from his own Lodge at the British Coffee House at Charing Cross as the Master desired did the Honours of the Chair.

This Lodge, a newly constituted one, was No. 185, which paid the fees for its constitution on 30th June in Grand Lodge. It was erased in 1745, on 25th March.

Novr. 26th. . . . Part of the Defence of Masonry was read by order from the Chair by the Senr Warden.

Decr. 10th. The Lodge was this Evening in absence of the Master at his request opened by the Wardens. . . .

The two Chapters relating to Roads and Streets from Palladio's Architecture were read from the Chair and the Society received them with Attention.

[Orders were given that the change of dates of meeting should be "notify'ed to the Publick Secretary."] The care of this was committed to the Acting Master Br. Clare.

An Examination in the two first parts of the Craft was passed between the Acting Master and his Senr Warden.

Decr. 24th. [Clare again as S.W. opened the Lodge.] A Ballot for the Master being ordered by the Laws this Night being the next before St. John the Evangelist it appeared that Br^r. Clare had the Majority of Votes and he was saluted Master accordingly.

1740 Jany. 14th. . . . An Examination in the first Part of M——y was passed between the Master and one of the Supports of the Lodge.

25th Feby. The Master by way of Lecture read to the Members present an Account of a Lodge of Beavers from the Spectacle de Nature. . . .

March 10th. Part of the Songs of the Craft were read by the Master in lieu of a Lecture from the Constitutions.

July 14th. [Election Night.] Upon the Ballot it appeared that Br. Layton had 1, Br. Clare 1 2 3 4 5 6 and Br. Shakespear 1, Br. Clare was declared duly elected and his Health proposed and drank to.

Clare was absent on October 27th and also December 22nd when his term as Master concluded.

Novr. 10th. An Examination was passed in the second part of Masonry between the Master Querist and Bror. Holden Bowker Responding.

1741 March 23rd. The Master [Brookes] was pleased to order the Reading of a Lecture made to the Quarterly Communication in 1737[1] which had been formerly presented to this Society by one of the Members in lieu of the usually Lecture with this the Society was entertained.

Septr. 14th. In absence of the Master the D.G.M. was prevailed on to take the Chair having been late Master here.

Then in 1742 comes the passage as to the alleged revisal of the Lectures on which so much misunderstanding has arisen. Clare, it must be remembered, was now D.G.M.

1742 Jan. the 25th. The Master proposed the Revival of the Lectures in this place and this seeming universally agreeable to the Society, his Worship requested the D.G.M. to entertain the Lodge this Day Fortnight at 9 o'Clock and the Subject was left to his own choice.

Feby. 8th. The D.G.M. read the Society a Lecture upon the Use and Excellence of graceful Reading and gave the Society instances of it, with the performance the Brethren were very well pleased and drank to his Health.

July 12th. The Audit of the Accounts was put off to the next Conference Br. Clare being absent.

1743 Aug. the 8th. The Society requested Br. Clare to post up their loose Minutes to this place, which he hath here done.

1744 Feby. 13th. . . . A Part of the Constitutions even Euclid's Letter was read by Bror. Clare.

1745 Jany. [n.d.] The Lodge was opened by the late D.G.M. in absence of the R.W. the Master. . . .

During the years 1743, '44 and '45 the Lodge began to languish, and no lectures seem to have been given, although Clare the Deputy Grand Master was still fairly regular in his attendance. Some time in 1746 it was agreed between Clare and four other remaining members to dispose of the furniture and properties of the Lodge. Clare being desired on 24th March of that year to attend the Quarterly Communication and pay in "half a Guinea by way of Charity to preserve the Constitution "till somewhat can be concluded on." The Lodge properties remained unsold until December of 1747, when the five members met on St. John's Day to expend the balance in hand at the Shakespear's Head. At this convivial meeting the five agreed that Clare should be the purchaser, and having paid over the agreed sum, held possession of

[1] Error for 1735, Clare's *Discourse upon Good Behaviour.*

the goods until 1751, when on 23rd April a new set of brethren had acquired the constitution, jewels, books and furniture of No. 4 and revived the Lodge at the George in Grafton Street Newport Market.

	£	s.	d.
Y^e removal was	6	6	0
Expences attending ye same		14	6

This was scarcely a month before the date of Clare's decease, and it is impossible to say if the Lodge continued to work at the Shakespear's Head before removal to the George, or whether it was an entirely new Lodge.

The Friendship Minutes fully endorse those of the King's Arms Lodge· there is no reference to anything in the way of Lectures which was not to an instructive discourse for the intellectual improvement of the brethren. The above extracts sufficiently demonstrate the points set forth in the early part of the paper, and if they prove wearisome by their repetition their novelty and authenticity will remain undiminished.

Bro. W. B. HEXTALL said:—

I have great pleasure in proposing a hearty vote of thanks to Bro. Wonnacott for his paper. Into the question of authorship of *The Defence of Freemasonry*, to which our Brother has addressed his always perspicuous criticism, I do not enter: but a circumstance may be noticed which, were it not for proof afforded by the *Grand Lodge Minutes* that Martin Clare was the author of *An Address made to the Body of Free and Accepted Masons*, read at Grand Lodge on 11th December, 1735, might raise a doubt as to who really wrote it. This consists of the fact that in *The Pocket Companion and History of Free-Masons*, 1754, page 282, the *Address* is printed as "By one of the Grand Officers," no name appearing. In face of the *Grand Lodge Minutes*, and of the implication by Dr. Oliver (*Revelations of a Square*, 1855, page 35n.), that the *Address* was published in separate form in or soon after 1735, it seems curious that less than twenty years afterwards the name of Clare, which apparently had been associated with it from the first, should be omitted, and that its re-publication in London in 1754 should be anonymous, when the *Pocket Companion* shows no reluctance to give the names of other authors included in it. Is it possible contemporary doubt had been thrown upon the true authorship of the *Address*?

In Dr. Oliver's work referred to (*Revelations*, 61), is the statement that "in 1739 a pamphlet written in French was published in Dublin under the title "of 'An Apology for the Society of Freemasons.' It appeared in the same year "in an English form, translated, as was generally supposed, by Martin Clare. It "created a great sensation, and promoted the translator to the office of Deputy "Grand Master." The 'Apology' is noticed at *A.Q.C.* xxv., 378; xxvii., 194, 210. That it was published "in Dublin" in the French language may be an incorrect statement.

Bro. F. W. Levander said:—

Bro. Wonnacott, in his endeavour to determine the authorship of the *Defence of Masonry*, opens up another matter for enquiry—whether the Grand Lodge copy is a reprint of the first or really a later edition. It is customary now-a-days to post-date books that are published near the end of the year, but I am not aware that in the early part of the eighteenth century the publication of books advertised in December was deferred for so long a period as three months, as at first sight would appear to have been done in the case of the *Defence*. So we are now waiting for other copies to turn up, of which at least one shall bear the date 1730. It is quite probable that other copies besides the one in the Grand Lodge Library may exist and be brought to light. Its subject-matter is not of such a nature as that practically every copy should, like school books, be thumbed and ragged out of existence. A fruitful source of the temporary disappearnce of books is the binding of several together, the lettering on the back of the volume mentioning, perhaps, only the most prominent of its contents, and the cataloguer not being sufficiently careful to make any further investigation. Librarians and book collectors occasionally come across treasures in that way. Volumes lettered "Pamphlets" or "Tracts" should also be carefully examined.

Bro. Wonnacott is to be congratulated on the critical acumen he has displayed in dealing with the question of the authorship, as well as on having brought together such a valuable sketch of Martin Clare's doings in the Craft. It is to be hoped that by further investigation he may be able to state definitely whether Clare was or was not the author of the *Defence*.

It may be worth mentioning that in Clare's time Soho Square, which dates from the reign of Charles II., was a highly respectable locality. Among those who dwelt there were the Duke of Monmouth, Bishop Gilbert Burnet, the author of several historical works, and Sir Joseph Banks, who, conjointly with Dr. Solander, was appointed naturalist to Captain Cook's expedition that sailed in 1768, and was afterwards (1778-1820) President of the Royal Society, as well as his learned but somewhat eccentric sister, Miss S. Banks.

I have great pleasure in seconding the vote of thanks that has been proposed.

Bro. Edmund Poole *writes*:—

No paper on Martin Clare could pretend to completeness that did not deal with his long association with the Old King's Arms Lodge, and I would call attention to the vast amount of valuable and interesting information on this subject, which was made available by Brother Calvert in 1898-9, when he was preparing his History of that ancient Lodge. Although his History comprised one of the largest volumes devoted to any single lodge, he realised that it could not include every item of interest to the Masonic student, and in order to preserve the information concerning Martin Clare and other Masonic worthies that was in danger of being lost in the very faded and almost indecipherable Minute Books, he had two complete copies of those records made for future reference.

In thus rescuing the Minutes from threatened oblivion and in directing the attention of students to this source of information by means of his extremely interesting History of the Lodge, he set an example which might be adopted by other Lodges, for without Bro. Calvert's copies of the Minutes and his History, it is possible that many curious and instructive facts concerning Martin Clare, Anthony Sayer, Sir Cecil Wray and Sir Robert Lawley would have been lost to us. The labour of love that is involved in such a task must be undertaken by officers of the several Lodges, as it is improbable that the crumbling and brittle records of these ancient transactions would be made accessible to even the most interested outsider. These Old King's Arms Lodge Minutes have been so often quoted without acknowledgment that I am glad to avail myself of this opportunity of drawing attention to Bro. Calvert's work and recording my appreciation of his services.

Bro. ALBERT F. CALVERT *writes*:—

As Bro. Wonnacott states in his exceedingly able and interesting paper on Martin Clare, very few facts relating to the private life of this notable old Mason are ascertainable, and although I have since endeavoured to supplement the information which I included in the *History of the Old King's Arms Lodge* (1899) and in the pamphlet on Martin Clare which I published later, I have only succeeded in bringing to light a few personal items. The paucity of such material is my excuse for thinking that even these slight notes may be of interest.

From an undated volume I learn that Martin Clare's Academy in Soho Square was conducted by him in association with his son-in-law, the Rev. Cuthbert Barwis, and in the copy of the *Rules and Orders for the Government of the Academy*, the names of Clare (Martin) and Barwis (C.) appear as "Directors." These Rules and Orders inform us that:—

> The hours of Study began at 7 a.m. all the year.
>
> Masters for French and Dancing were engaged, also a Fencing Master.
>
> Boarders were taken.
>
> "Detrimental" diversions — such as "Castle-tops" and "Span-farthing" — were forbidden, and the use of "Projectiles" out of doors was not "tolerated."

Clare's *Youth's Introduction to Trade and Business* contains a Preface by the author dated December 30th, 1719, which is the probable approximate date of the first edition. The fifth edition, published in 1740, is dedicated to "Master "George Onslow, only son of the Right Honourable Arthur Onslow Esq., Speaker "of the Honourable House of Commons." This book reached a tenth edition in 1769.

Martin Clare was one of eight Fellows of the Royal Society elected in the year 1735, and his book on *The Motion of Fluids* (1737) is in the Library of that Institution. His lecture "On the Advantage enjoyed by the Fraternity" is reprinted in the 1847 edition of Oliver's *Golden Remains*, etc. Among Clare's other literary exercises was a translation of Molière's "Tartuffe," which was enacted at

his Academy in Soho Square in 1726, when a Prologue and an Epilogue were spoken by two Young Gentlemen of the Academy. This translation was published in London in 1732.

It would appear from a letter addressed from Soho Square, July 13th, 1742, to Sir Hans Sloane, that Clare, in addition to his scholastic duties, Masonic activities, and scientific studies, contributed to the fine collection of natural rarities embraced in the Sloane Museum. He had presented his friend with "the Stone-"brain of an Ox," obtained from a Fellow, who, he subsequently discovered, had purloined it, among several other curiosities, from "one Mr. Philips from "Hammersmith," and as he knows that Sir Hans already possesses something of a like nature, he asks that his gift may be returned. He adds, with the curious grace of the polite letter-writer of his day: "This will be esteemed a very great "obligation to one who is out of Countenance for reclaiming a Trifle of this sort; "nor had it been done, but for the forementioned unforseen incident." The receipt for the "above mentioned bone" in the handwriting of Clare's son, Wm. Clare, is also in existence, and from this we may conclude that the exhibit was duly restored to "Mr. Philips from Hammersmith."

Of more value than the foregoing notes is Martin Clare's will, which gives us some information concerning his family and his worldly possessions. The document is as follows:—

> Will of Martin Clare of the par. of Kensington co. Middx. Mr. of Arts—To eldest son Rev. Wm. Clare of Richmond co. Surrey M.A. £100—To daur Ann wife of Rev. Cuthbert Barwis M.A. furniture of room in Soho Sq. she ordinarily lives in. The house and garden I lately rented of her in Ch$^{h.}$ Lane near Gravel Pits in Kensington to her and her assigns for ever. To her also after the death of her Mother my house in Soho Sq. during the lease thereof (abt. 20 years) and to her also the Reversionary term lately obtd. from the Duke of Portland. . . . To my son-in-law Rev. James Cawthorn Master of Tunbridge Sch. £2.2/- for a ring. To my younger son Martin Clare Packer £600—To my half sister Elizab. Crane a ring. To my bro-in-law Rev. Wm. Watwood M.A.—two guis. ring—To Saml. Smith Cabinet Maker Compton St. silver mathematical instruments as token of long friendship. To old friend Samuel Dunster of Rochdale D.D. five guis. To former pupil Hen. Streatfield of Chiddingstone co. Kent my Repeating Watch, nothing doubting he will lay a stone from his own quarry over my grave in case I am burd. at Chiddingstone. My three houses in Kensington to my wife for her life and after to my sd. son Wm. and assigns for ever—Residue, real and personal to sd. wife to leave at her discretion—I appoint her sole ex$^{x.}$
>
> If my wife die before me my books pictures plate etc. to be sold by my Provisional Exor. and the outcome divided among surviving children. "All equally denizens of this World and equally heirs of "the same future hopes."
>
> If any dispute—sd. Henry Streatfield shall decide—My favourite little garden (if wife die)—and little coach house to sd. Henry to be

offered to the child he may select for £150 and the sum divided among my three children. Hen. Streatfield Provisional Exor. or Sole exor. if my wife die before me.

Date of Will 18th Septr. 1750.

MARTIN CLARE.

Witnesses:

Eliz. Albert.
Nath. Albert.
Edmd. Brydges.

Proved 31 May 1751 by Alice Clare Widow Relict.

The mention of Chiddingstone in the foregoing document, as his prospective place of burial, led me to the discovery of the tomb of Martin Clare in Chiddingstone Churchyard, at Edenbridge in Kent. The tomb, which is large and in the nature of a vault, is situated close to the south-east corner of the Church, and although the whole is thickly overgrown with ivy, the two white marble slabs on the west and north sides have been kept clear. The inscription on the west side reads:—

Martin Clare
A.M., F.R.S.
Died May 19th 1751
Aged 63

and the slab on the north side is inscribed:—

Ann daughter of
Martin Clare
Wife of the Rev.
Cuthbert Barwis A.M.
Died February 17th 1754
Aged 39

Bro. W. DIXON *writes*:—

Unfortunately, neither the notice of Lodge Meeting, nor advance proof of the Paper to be read, reached me till after the Lodge had been held; consequently I am ignorant of the discussion (if any) which followed. As a quarter of a century has gone by since Brother Gould and I discussed the 'Clare' question, my recollections of it are somewhat hazy.

Bro. Wonnacott says he does "not consider it at all likely that any work "by Clare in 1730 would have been withheld from his *Lodges* till 1733." Now, if by the word "Lodges" he includes the one at Lincoln, I think in this case it was not at all unlikely.

Notwithstanding the Lodges at Lincoln and the Old King's Arms were under the same Master, the fact should be borne in mind that the status of the members differed considerably. Those of the Lincoln were, with few exceptions, County gentlemen, personal friends, and neighbours of Sir Cecil Wray, Bart., and who, according to the custom of the times, were undoubtedly *bon vivants*. This is

amply shown in the by-laws and the fact that the *shot* after an initiation always swallowed the fee of five guineas.

This being the case, I cannot imagine the Saracens Head brethren being induced to come a long cross-country journey to listen to such scientific and other papers which apparently were so much appreciated by the King's Arms brethren. And, notwithstanding the close intimacy between Clare and Wray, there is no record save the four Minutes now under discussion of anything being done in this Lincoln Lodge beyond the requisite business. On the other hand, the Prichard Pamphlet and its Reply having for many months been the "talk of the town," would naturally interest them.

I would also further remark that the fact of the *Discourse* being read (not by the author) suggests to my mind a printed paper rather than a manuscript sent down for the occasion.

Bro. Wonnacott's suggestion as to the signification of S.M. and G.F. is very plausible, yet if the *Discourse* were of such ordinary Masonic matter there seems no reason for the Secretary giving but the bare initials.

On the other hand, as the S.M. and G.F. paper followed so close on the *Discourse*, the second initial may, as was customary at the period, be but a nick-name for Prichard.

However, it is no use labouring the question. One must need wait till "time and circumstance may reveal the genuine."

And now, leaving this interesting subject, may I say a few words to my fellow investigators?

As a townsman of the late Doctor George Oliver, and as one who has held much converse with those who knew him well, and moreover as one who frequently passes within a few feet of his grave, I must protest against the sneer to be found in so many volumes of *A.Q.C.* as to the Doctor's un-trustworthiness (to put it mildly) as an historian.

In the section of my *History of Freemasonry in Lincolnshire* I have dealt with this matter fully—let it now suffice that I quote my excellent friend Brother Henry Sadler: "Oliver as an historian laboured under great difficulties. He had "to make bricks without straw, as he never had access to the records of either "Grand Lodge or Grand Chapter."

To this I would add—for a great part of Oliver's life he was without Railways or Penny Post, 130 miles from London, with a very limited income and but few kindred spirits. Therefore the marvel to my mind is that he achieved so much and that his mistakes were so few.

Probably, as years roll on, one feels somewhat touchy on these points, for I am well into the fifth decade of Craft membership.

Just one word more as a parting shot. In Note 4, page 87, Bro. Wonnacott shows how Oliver *garbled* a Minute of the Old Lincoln Lodge by addition. Then he follows on with the true extract with this addition of his own in brackets:—[Sometimes referred to as *The* Song, *i.e.*, the E.A.'s Song]. In only one entry can I find the definite article used. If Bro. Wonnacott would look over the Minutes again he would find when the Lodge initiated one of the Cathedral Vicars

Choral at a reduced fee in "Regard that he might be useful and entertaining to "the Society." It would not be necessary to have a Minster Singer to troll Mat. Birkhead's "Come, let us prepare." Therefore, although plausible, Bro. Wonnacott's addition is not decisive—in fact, put Oliver's addition in brackets, and where's the difference?

An important factor in this discussion is whether the word 'concerning' be correct. I believe that in my Correspondence of 1890 I read the word as 'answering.' However, I am sending for inspection a photograph of the paragraph containing the word, and I may remark that almost invariably in the Minutes the letter *s* in the middle of a word is written long.

Bro. W. Wonnacott *writes* as follows, in reply:—

In acknowledging the thanks of the Brethren proposed by the W.M. and seconded by the Junior Warden, I also gratefully acknowledge the appreciative remarks of both of them. The paper seems to have aroused some interest among members of the Correspondence Circle who were unable to attend on this occasion, for many letters on this subject have reached me.

There is some reason for the doubt which appears to have been raised in Bro. Hextall's mind, that the 1754 *Pocket Companion* did not give the full credit to Clare for his address in 1735 before the Grand Lodge. The free and easy habits of the printers of those days account for a deal of literary piracy, and the embodiment of this Address in the work named seems to be an example of it, and to account for the omission of his name. If any contemporary doubt was thrown upon its authorship there were the records of the Grand Lodge ready to remove it; but it is to be assumed they were only accessible to the proper persons. It is probable, as Clare was no longer alive in 1754, that permission had not been obtained from his representatives or even had been refused to the publication of his name in this connection; but it is more likely the whole Address had been 'lifted.'

The statement of Dr. Oliver as to the "Apology for the Society of "Freemasons" in *1739* does not require to be seriously challenged.

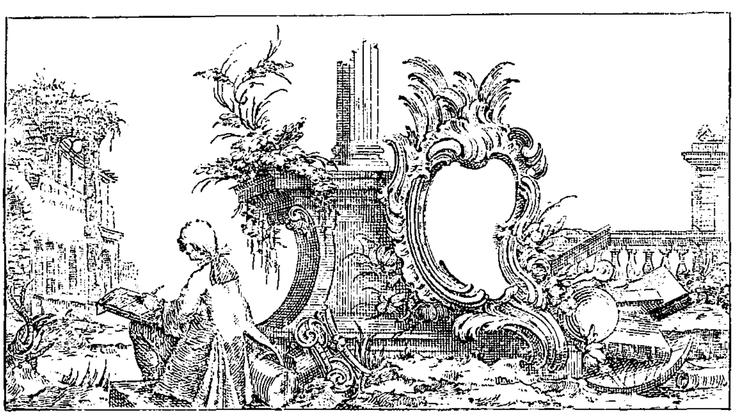
The contribution of Bro. Calvert is a valuable one, giving as it does details of Martin Clare's will, and locating his burial place, also the names of some other of his literary productions, particulars I have been in search of without meeting the same good fortune.

Bro. Dixon's points require a reply. (1) He thinks the explanation of the initials S.M. & G.F. "plausible": now as twenty-four years have elapsed since the Lincoln Minutes were published, and Bro. Dixon has made no suggestion on this point, plausible or otherwise, I assume this assertion to be his way of saying it is a remarkably good shot and somewhere near the truth. (2) His explanation that the members of the Lincoln Lodge were "county gentlemen . . . and "*bon vivants*," and consequently disinclined to listen to papers in lodge, does not convince me. All Freemasons in those days were *bon vivants*, and the higher position in society occupied by the Lincoln brethren is to me a sufficient reason

that some county gentlemen *did* venture on long cross-country journeys to listen to lodge discourses, and the fashion set by the higher ranks was followed by their humbler brethren. (3) Dr. Oliver has yet to have his position and worth as historian critically dealt with. So far — as Bro. Dixon says, in nearly every volume of *A.Q.C.*, — he has been found un-trustworthy. When so many authorities agree there must be some force in the argument that Oliver is not to be depended upon for facts; his fancies are often very entertaining, but our Lodge exists for other purposes. Oliver in his surroundings did very well, as has been pointed out, and "had to make bricks without straw." But what opinion of him can be entertained when we find him mis-quoting from printed works accessible to any Mason of his day, for instance, the *Articles of Union*? The sin of mis-quotation is unpardonable in a historian.

Finally, may I point out that the Lincoln Minutes are fragmentary; there is no record of its constitution, nothing known of its doings prior to December, 1732 (although we have By-Laws of 1730), many meetings have not been recorded at all, and the hiatus of six and a-half years has not yet been explained, nor the cause of the Lodge's disappearance from the lists.

Of the King's Arms Minutes I have a typed transcript which Bro. Poole does not know of.



In Memoriam.

ROBERT FREKE GOULD.

BRETHREN: We do not require to be reminded by the outward signs of mourning amongst us of the loss the Craft and its members have sustained by the death of R.W. Bro. Robert Freke Gould on the 26th of March last. To what has been written by those who better than myself can give expression to the universal regret I do not attempt to add. Suffice it to repeat the words of Bro. Dr. Chetwode Crawley: "There is no need to descant on "the excellence of Bro. Gould's labours as an historian, nor on his merits as an "author. There has been no one like unto him in our day, nor is there any "probability of a successor that shall outdo his work."

But there is a particular aspect in which we of the Quatuor Coronati Lodge may regard our late brother. He was one of the Founders, and the second Master, of this Lodge; and to him our *Transactions* are indebted for some twenty-five formal contributions, besides numerous comments made by him on papers from other contributors. That nearly half the articles by Bro. Gould which adorn *A.Q.C.* were biographical in character probably adds to their interest; of those which may be rightly termed historical are *Martin Clare*, vol. iv., 33; *Thomas Manningham, Deputy Grand Master*, vol. v., 93; *Dr. Robert Plot*, vol. vi., 120; *Rev. William Stukeley, M.D.*, ibid, 128; and *The Duke of Wharton, Grand Master: with which is combined The True History of the Gormogons*, vol. viii., 114. We know what a powerful controversialist our late brother was, and in his paper on *The Degrees of Pure and Ancient Freemasory*, vol. xvi., 28, he hammered home what, ten years earlier, he had declared was, and had been, his contention that "the first three degrees, as we now have them, though communicated in two "steps instead of three, were in existence before the era of Grand Lodges";[1] *i.e.*, before the year 1717. Having regard, however, to the opinion, expressed with equal decision, by our late Brother William James Hughan in an article on *The Three Degrees of Freemasonry* in vol. x., 127, and maintained by him until his death in 1911, that there was originally but one degree, we can hardly say that the last word on this difficult subject has been written.

We owe also to Bro. Gould papers on *English Freemasonry before the era of Grand Lodges*, vol. i., 67; *On the antiquity of Masonic Symbolism*, vol. iii., 7; *The Assembly*, vol. v., 203; *The Grand Lodge of the "Ancients,"* vol. vi., 44; *The Medical Profession and Freemasonry*, vol. vii., 145; and *Military Masonry*, vol. xiv., 42. These are not exhaustive of the list, and mention should not be omitted, either of a noticeable review of Bro. W. H. Rylands' monograph on the "Philo Musicæ et Architecturæ Societas," vol. xvi., 112, or of the full commentary on the Regius MS., which is included in vol. i. of *Quatuor Coronatorum Antigrapha*. From the year to which vol. xvi. of our *Transactions* is referable—

[1] *A.Q.C.* vi., 51.

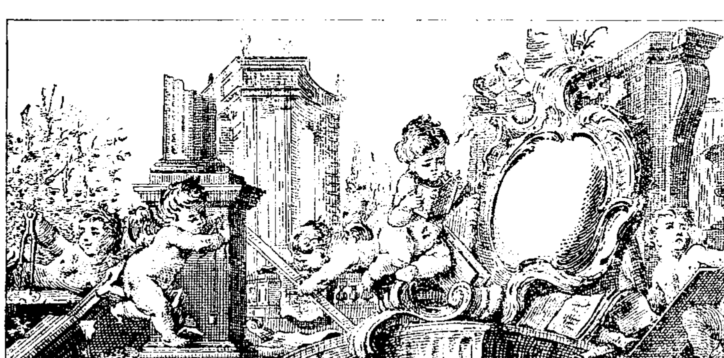
1903—advancing age and failing sight, to the latter of which pathetic reference was made in a note from him read at the Lodge meeting in May, 1910, and showed the interest he took in papers read before us from time to time, deprived us of what had formerly been Bro. Gould's frequent presence here, as well as of contributions from his pen; and the last time he attended was on November 8th, 1911, on which occasion he took the chair as senior Past Master present.

The three volumes of Bro. Gould's great work, *The History of Freemasonry* (1883-1887), together with his *Concise History* (1903), are indispensable to the Masonic student; but in the minds of some who are here recollections of kindly appreciation of their efforts at his hands will perhaps be uppermost at the moment. It is a melancholy satisfaction to me to know that his last communication to myself was one of warm approval for the Inaugural Address delivered from this place in November last.

A certain writer in the year 1871 prefaced a Masonic essay[2] by styling it "a sign-post in a strange land"; since then that strange land has become familiar territory, opened to us by explorers of whose names Bro. R. F. Gould's will be in the foremost rank; and the Quatuor Coronati Lodge offers its tribute to the memory of a departed member who has been closely identified with its especial work, and whose signal labours have achieved so much for our Free and Accepted Craft.

W. B. HEXTALL, W.M.

[2] *Notes on the Scientific and Religious Mysteries of Antiquity*, by John Yarker, Junr. (1833-1913).



St. John's Day in Harvest.

THURSDAY, 24th JUNE, 1915.

THE Lodge met at Freemasons' Hall, at 5 p.m. Present:—Bros. W. B. Hextall, W.M.; W. Wonnacott, S.W.; F. W. Levander, J.W.; Canon J. W. Horsley, P.G.Ch., P.M., Chap.; W. John Songhurst, P.A.G.D.C., Secretary; Gordon P. G. Hills, Steward; and J. P. Simpson, P.A.G.R., P.M.

Also the following members of the Correspondence Circle:—Bros. John Church, James R. Cully, J. H. Retallack-Moloney, J. Heron Lepper, W. W. Claridge, W. Wyld, David Rice, G. Elkington, R. Audley, Rev. M. Rosenbaum, W. Dewes, J. Smith, Chas. Wells, P.G.D., G. M. Canham, J. Solomons, F. P. Baxter, Walter H. Brown, P.G.Stew., Digby L. Cropper, F. R. Betenson, Chas. S. Ayling, A. B. Hunter, F. Inskipp, W. F. Keddell, James Powell, A.G.R., C. A. Markham, Algernon Rose, L. G. Wearing, G. Fullbrook, W. J. Hodge, C. Lewis Edwards, P.G.D., Cecil J. Rawlinson, W. A. Tharp, P.A.G.P., Ernest E. Sharp, Arthur A. Coster, Percy A. Wilson, H. St. John Oliver, D. Taylor, J. Sargeant Stacy, W. Howard Flanders, W. J. Thompson, Junr., W. Young Hucks, J. Procter Watson, Jas. G. Gould, W. A. Barker, Leonard Danielsson, Andrew Reid, J. Walter Hobbs, S. Walshe Owen, Fred. Armitage, and J. F. H. Gilbard.

Also the following Visitors:—Bros. C. C. Roberts, United Industrious Lodge No. 31; W. A. J. Simpson, Ashanti Lodge No. 3717; Hylton B. Elkington, Adelphi Lodge No. 1670; R. Oliver Wells, Dene Lodge No. 2228; Harold Wright, Oxford and Midland Lodge No. 2716; Colonel F. S. Leslie, Hiram Lodge No. 2416 and Society of Architects Lodge No. 3244; Eastenley Hunter, St. Bride's Lodge No. 2817; A. H. Dymond, St. George's Lodge No. 112; H. E. Tilley, Beadon Lodge No. 619; Reginald Geard, Pen and Brush Lodge No. 2969; and L. J. Veit, Hiram Lodge No. 2416.

Letters of apology for non-attendance were received from Bros. Edward Conder, L.R.; W. J. Chetwode Crawley, G.Treas., Ireland; J. P. Rylands; G. Greiner, P.A.G.D.C.; William Watson; Hamon le Strange, Pr.G.M., Norfolk; Admiral Sir Albert Hastings Markham, P.Dis.G.M., Malta; H. F. Berry, *I.S.O.*; Dr. W. Wynn Westcott, P.G.D.; S. T. Klein, L.R.; J. T. Thorp, P.A.G.D.C.; F. H. Goldney, P.G.D.; A. Cecil Powell; Edward Armitage, P.Dep.G.D.C.; and F. J. W. Crowe, P.A.G.D.C.

One Lodge and twenty-three Brethren were elected to membership of the Correspondence Circle.

The SECRETARY drew attention to the following

EXHIBITS.

By Bro. J. A. SHERREN, Dorset.

Pierced Silver JEWEL originally belonging to James Hall, whose name appears upon it. This brother is said to have gone to America from Ardwick, Manchester, about 1799 or 1800, and he died at Leominster, Massachusetts, in January, 1826. He is stated to have taken the Jewel with him to America, and this seems quite possible as it bears the date 5766. It has also engraved upon it *Sit Lux et Lux fuit* and *Amor, Honor et Justicia*, as well as *No. J39*, which is probably intended for Lodge No. 139. If so, James Hall might have been a member of No. 139 under the Antients, which was constituted at Mottram in Longdendale, Cheshire, in 1765.

By Bro. SEYMOUR BELL, Newcastle-upon-Tyne.

Octagonal BRASS BOX, having engraved on the lid, Square and Compasses, Crescent Moon and Seven Stars, and *Work while it is day.*

MEDAL, struck in 1841 to commemorate the fact that Prince William Frederick Charles of the Netherlands had then served for twenty-five years as Grand Master. (Marvin, XXIV.; H.Z.C., 221.)

MEDAL, commemorating the Golden Wedding of the same Prince with Princess Louise Augusta of Prussia, in 1850. (Marvin, CCIII.; H.Z.C., 226.)

MEDAL, Martin Folkes, A.L. 5742. (Marvin, CCCCLXXXII.; H.Z.C., 420.)

MEDAL, commemorating the assassination of King Gustavus III. of Sweden in 1792. (Marvin, CCCCXXXVII.; H.Z.C., 184.)

MEDAL of the Olive Branch Lodge No. 39, at Le Roy, New York. (Marvin, CCLXXXVIII.)

MEDAL of General Lafayette, issued by the New York Medal Club. (Marvin, CCLXXX.; H.Z.C., 1274.)

MEDAL, George Prince of Wales and the Duke of Clarence, 1802. (Marvin, CCLXII.; H.Z.C., 294.)

MEDAL, Grand Lodge of Holland, 1808. (Marvin, CCXVI.; H.Z.C., 209.)

Two MEDALS, struck for the *Loge de St. Charles du triomphe de la parfaite harmonie de St. Alexandre d'Ecosse, Paris.* (Marvin, CXXXIV. and CXXXV.; H.Z.C., 638 and 742.)

By Bro. H. M. WOODMAN, Chatham.

Cast Lead TOBACCO-BOX. *Presented to the Lodge.*

Bro. GORDON P. G. HILLS read the following paper:—

SOME USAGES AND LEGENDS OF CRAFTS KINDRED TO MASONRY.

BY BRO. GORDON P. G. HILLS, L.R.

IN the *Defence of Masonry* issued anonymously in 1730 in reply to the attack on Freemasonry entitled *Masonry Dissected,* the author, whom Bro. Gould[1] has described as "a man of learning, a master of style, and an able polemic," draws various analogies between the Craft and other organizations. As he justly observes:—"There seems to be something like *Masonry* (as the "Dissector describes it) in all regular Societies of whatsoever "Denomination: They are all held together by a Sort of *Cement,* by Bonds and Laws "that are peculiar to each of them, from the Highest to the little Clubs and Nightly "Meetings of a private Neighbourhood." We should be equally justified in saying, in the same vein of generalization, that mediæval guilds and confraternities ranging from gatherings of simple village folk on their patronal Saint's Day, to the leading Craft Guilds and Municipal Corporations, had very much in common as regards the main points of their procedure, but the consideration of such similarities seems to me the more suggestive for us as Freemasons, when the author proceeds to make a more particular comparison between Freemasonry and the City Companies. He writes:—"There are *Oaths* administer'd, and sometimes solemn "Obligations to *Secrecy:* There are a MASTER, two Wardens, and a Number of "Assistants, to make what the Dissector may call (if he pleases) a *Perfect Lodge* "in the City-Companies. There is the Degree of *Enter'd Prentices,* Master of his "Trade, or *Fellow Craft,* and Master, or the *Master* of the Company. There are "*Constitutions* and Orders, and a successive, a gradual enjoyment of Offices, "according to the several Rules and Limitations of Admission."

With this description we may compare Bro. Conder's concise statement as to the constitution of the City Companies[2]:—

> From time immemorial there have been three grades of membership:
>
> *First.* The members of the freedom, or yeomanry, as it is sometimes called. This was obtained either by apprenticeship of seven years, patrimony, redemption or gift.
>
> *Second.* Members of the Livery—those entitled to wear the clothing of the Company and vote at Common Hall.

A footnote explains "These were usually the master craftsmen, and mem-"bers of the yeomanry employed as workmen, when skilled labour was protected "by a Company, as in the case of the masons of London."

> *Third.* Members of the Court of Assistants who formed the governing body, and from whom were chosen the master and wardens.

[1] *A Concise History of Freemasonry,* p. 300; *A.Q.C.* iv., pp. 33-41.
[2] *The Hole Craft & Fellowship of Masonry,* pp. 46-48.

Brother Conder adds as a necessary official from the earliest times "a beadle "to summon the members together and transact other minor duties."

The parallel between the grades of membership in the City Companies and those of Freemasonry appears, perhaps, more accurate to-day than it did in the circumstances of 1730; whilst, on the other hand, the Tyler of those days actually delivered the summons for meeting to the members of the Lodge, discharging the duties, and in some cases, as several livery coats preserved in the North of England evidence, also wearing the uniform of a beadle.

I think we may with confidence assert that if we could review a record of the procedure and practices of our Masonic forebears in mediæval times, we should find them acting generally very like kindred institutions of the same period, and that when we come to the period of eighteenth century reorganization they consciously, or unconsciously, but very naturally, borrowed from the customs of City Companies and other contemporary associations. I suggest that, from the reference in the *Defence*, we may almost claim an admission on the part of a leading apologist for the Craft, that there was conscious imitation. In the case of the Masons Company we have evidence in the names of those members in 1731 whom Bro. Conder[1] has identified as belonging to speculative Lodges of those days that the Company counted no less than fourteen such members whose influence would be likely to lead the Craft to practise similar usages to those to which they were accustomed.

On the other hand, looking for operative influences, we meet in the early days of the 1717 'Revival' with Grand Officers, described as of various trades, *e.g.*, "Mr. Jacob Lamball, Carpenter," G.W. 1717 (who continued for many years to take part in G.L. proceedings); "Mr. John Cordwell, City Carpenter," G.W. 1718; "Mr. Thomas Morrice, Stone Cutter," G.W. 1718, 1719, and 1721; "Mr. Thomas Hobby, Stone Cutter," G.W. 1720; "Mr. Joshua Timson, Black-smith," G.W. 1722; "Mr. Richard Ware, Mathematician," G.W. 1720; "Mr. John Senex, Bookseller," G.W. 1723; "Mr. Joseph Highmore, Painter," G.W. 1727.

It is a little difficult on first consideration to determine what is the proper inference to be drawn from these descriptions. That they merely describe member-ship in various City Companies, and so, that the holders were not necessarily engaged in the trades attributed to them, cannot, I think, be maintained. If such had been the intention, the exact title of a Company would have been used, "Mason" or "Stationer," not "Stone Cutter" or "Bookseller." I think we may certainly accept these descriptions as intended to indicate the calling in life of the respective holders, and whilst some of them may very probably have belonged to City Companies akin to their crafts or otherwise, we do in these members of the Masonic Craft come in contact with leading men most likely to bring into touch with it any old usages or legends which might have been handed down in their several trades.

The four Annual Assemblies of Grand Lodge in 1717, 1718, 1719, and 1720, are said to have been held at the Goose and Gridiron Tavern, and through the course of these gatherings one can trace a very definite development in the dignity of the proceedings of the Order. In 1719, under Dr. Desaguliers' Grand Master-

[1] *The Hole Craft & Fellowship of Masonry*, p. 301.

ship, Bro. Anderson records that "the old regular and peculiar Toasts[1] or Healths "of the Free Masons" were "reviv'd," old Brethren visited the Lodges, Noblemen entered the Order, and new Lodges were constituted. On St. John's Day measures were taken to make the election of G.M. more important and to invest future holders of the position with the power of appointing not only a Deputy but also the Wardens who had previously been elected, like the Grand Master himself, by the Craft. The Duke of Montague having been elected G.M., on Lady Day, 1721, "PAYNE *Grand Master* observing the *Number* of Lodges to increase, and that the "General Assembly required more Room, proposed the next *Assembly* & *Feast* "to be held at *Stationer's-Hall Ludgate-street;* which was agreed to." Thereafter we constantly find, until the Craft had been provided with premises of its own, that the Annual Assemblies were held in the Hall of one of the City Companies, which were, of course, as now, available for many other functions besides the business of the Company itself. Meetings took place in the Halls of the Mercers, the Merchant Taylors, the Fishmongers, and the Stationers, in an environment which, it seems to me, can hardly have failed to have had some influence in determining the procedure of the Craft.

A brief consideration of the usual programme at the election meeting of a City Company will illustrate what I suggest.

The proceedings started with attendance at church to hear a sermon, representing those religious duties of the Society which in pre-Reformation days often extended to observances during the Octave of the Feast. Then the Election of the Master and Wardens took place at the Hall; this was followed by the banquet, after which the result of the Election was proclaimed, and the ceremony of "crowning" the new Master and Wardens was performed. The festivities were enlivened with music and not infrequently closed with the performance of a play.

The books of the Carpenters Company[2] record the "crowning" ceremony as carried out "according to ancient custom" on August 11th, 1657:—

> This day according to the Charters & graunts made vnto this Company, & according to custome, The eleccoñ of new Master & wardens to governe this Society for the yeare ensuing was made. And for that purpose there were putt in nominacoñ by this Court of Assistants these persons following.

Here follow the names of six nominees for the Mastership, two each for upper and second Wardens and three for the "youngest warden," and the account informs us that the officers were duly "elected & chosen by the Assistants & Livery."

> After dinner the said eleccoñ was openly published in the hall and their Eleccoñ cupps & garlands pticularly p^r^sented to them that were pñt

[1] It was just at this date that Wm. King issued his Satrical Poem "The Toast." Mr. Jupp in his *History of the Carpenters Company* anent their feast quotes thus:—

"The cheerful Master, 'midst his jovial friends
His glass to their best wishes recommends,
Then 'midst their gravest furs shall mirth arise
And all the Guild pursue with joyful cries."

[2] *Historical Account of the Worshipful Company of Carpenters*, by E. B. Jupp (Pickering), 1848, and a second edition by E. B. Jupp with a Supplement by W. W. Pocock, F.R.I.B.A., Past Master (1887).

> according to ancient custome. But forasmuch as Mr Hawkins the youngest warden elect was now absent, his garland was presented at the vpper end of the table where his vsuall place hath beene, & he was drunck to & openly published.

Another entry under the date "1738, 6th June," brings the procedure down to the very period in which we are especially interested. It runs thus:—

> Directions for the Election of Master & Wardens of the Worshipful Company of Carpenters—
>
> 1st The old Master & Wardens to walk once round the Hall with the Musick & Cupbearers.
>
> Then the Old Master & Wardens to Crown the New Master & Wardens & to drink to each other.
>
> Then the New Master & Wardens to walk once round the Hall with the Musick & Cupbearers as before.
>
> N.B. To call the 4 Junr. Livery Men to be cupbearers.

The records of the Company show that it was also the custom for "the "assistants & livery to accompany the M^r and Wardens elected home to their "howses."

The custom of crowning the new Master & Wardens is still maintained by the Carpenters Company, and the "crowns" or "garlands" for the Master and three Wardens which are used for the ceremony,—caps of crimson silk and velvet embroidered with gold and silver lace,—bear the date 1561. The books contain references to the "play" performed, and we learn that 3^s/4^d was paid for "y^e "play on ye morowe after ye feste day" in 1454. Under the date 1567 there is an allusion to "the playe wch is called the storye of Sampson."

Now I will ask you to compare these interesting particulars with the history of Grand Lodge as recorded by Bro. Anderson at the time when, as he says, it was "again patronized by noble Grand Masters." On June 24th, 1721,

> "PAYNE *Grand Master* with his *Wardens*, the former *Grand Officers*, and the *Masters* and *Wardens* of 12 Lodges, met the *Grand Master Elect* in a *Grand Lodge* at the *Kings-Arms* Tavern, *S^t. Paul's Church-yard*, in the Morning; and having forthwith recognized their Choice of Brother Montague, [and transacted other business, marched to Stationers Hall] in proper Clothing and due Form; where they were joyfully receiv'd by about 150 *true* and *faithful*, all clothed. . . . After Dinner and Grace said, Brother PAYNE the old *Grand Master* made the *first Procession* round the Hall, and when return'd, he proclaim'd aloud the most noble Prince and our Brother JOHN MONTAGU Duke of **Montagu** GRAND MASTER of *Masons!* [The Duke was invested & installed, appointed his Deputy & Grand Wardens, who were invested by the "old" Grand Master and their predecessors, saluted & congratulated.] Then MONTAGU *G.Master*, with his *Officers* and the *Old Officers*, having made the 2d *Procession* round the *Hall*, [an Oration was delivered & the proceedings drew to an end.]"

At the previous Elections under consideration the procedure had been that "after Dinner," the election having been proclaimed, the G.M. was "duly invested, "installed, congratulated and homaged"; but here we have, in addition, processions carried out exactly as at the Carpenters' Festival. It is very interesting, in reading these records, to trace the little advances in elaboration which appear in the minutiæ of the proceedings. The careful way in which these alterations appear gradually at the different meetings bears witness, to my mind, that this early history of the 'revived' Craft is the work of a very careful chronicler, and almost certainly of one who was an eye witness from the beginning of the period. The exactness which appears to be aimed at in these details is curious in contrast with many of the impossibilities which are chronicled in other portions of Bro. Anderson's History of the Craft.

We do not hear of the G.M. and Wardens being escorted home *after* the Assembly, but the procession to bring the G.M. Elect from his residence to the Hall became a very imposing function, so that when "D.G.M. BATSON with his "G.Wardens attended the *Grand Master Elect* at his House in *Great Marlborough-"street,* with Noble Brothers, and many Others, all duly clothed in Coaches," the procession to Mercers Hall for the Meeting at which the Installation of the Earl of Crawford took place was headed by "a Band of *Musick* viz: *Trumpets*, "*Hautboys*, *Kettle-Drums* and *French-Horns*."

At the Assembly and Feast at Merchant Taylors Hall on June 24th, 1724, we can trace an apparent further development in the conduct of the processions, as in each case it included "3 Times round the Tables" and "the Brethren stood up and fac'd about with the regular Saluta-"tions." Frequently Grand Lodge was held at some Tavern during the morning, and then a procession followed to the Hall chosen for the Festival, but the parallel with the procedure of a City Company was more closely followed when the preliminary meeting was held under the same roof. An instance of the kind occurred on June 24th, 1723, when, at Merchant Taylors Hall, "WHARTON *Grand "Master* came attended by some eminent Brothers in their Coaches; and forthwith "walking with his *Deputy* and *Wardens* into the Lodge-Room, he sent for the "*Masters* and *Wardens* of *Lodges*, who came from the *Hall* and form'd the *Grand "Lodge*."

The Carpenters' Company were more fortunate than the Masons in the great catastrophe of the Fire of 1666, as Carpenters' Hall escaped and survived, through various vicissitudes, until it was pulled down in 1876 to make way for the present building. The Carpenters' Company still possess the remains of a series of wall paintings which extended along one side of the ancient hall, which enable us to judge of the character of the embellishment with which the craftsmen were wont, after the custom of the period, to adorn their places of meeting.

These interesting pictures had been lost to memory, hidden away behind canvas, until the fortunate mischance of a workman, tearing the canvas when at work in the Hall in December, 1845, brought them to view again. The paintings were fully described and discussed at that time by Mr. F. W. Fairholt, F.S.A., in the journal of the British Archæological Association.[1] When the hall was taken down the plaster on which the paintings were executed was carefully cut out, and

[1] *Journal of the British Archæological Association*, vol. i., p. 275.

the remains are reverently preserved in the present building. Unfortunately the removal involved the loss of one of the subjects, the plaster being in too delicate condition of decay to bear the operation. Excellent drawings made by Mr. Fairholt illustrated his paper, and have also been reproduced in the two editions of the *History* of the Company, which represent the subjects more satisfactorily than a photograph would do in their faded condition. Thanks are due to the British Archæological Association for permission, so readily accorded, to reproduce the illustrations for the purposes of this paper. The paintings were executed in distemper, "painted in a vigorous black outline, the tints of the dresses are flat, "with little attempt at shadows, and there are occasionally traces of gilding "observable." The treatment reminds one of the School of Holbein, and they would appear to date from the later part of the reign of Henry VIII.[1]

One of the scenes, which depicted the building of the Ark (I.), has, as I have explained, perished; it represented the Almighty appearing to Noah whilst his three sons are busily engaged at work on the Ark. The portions still preserved are:—

II. King Josiah ordering the repair of the Temple.

III. The Carpenter's Shop at Nazareth.

IV. Our Lord teaching in the Synagogue.

Each subject was framed off by an ornamental column dividing the painting from the adjoining scenes, and the explanatory inscriptions, already very imperfect in 1845, read:—

(IV.) Chryst teachynge in ye synag . . . . . .
wysdom is thys, is not thys that carpyntyrs [son]

(III) Chryst, at ye age of xii. yeres, syttynge amonge the
teachers in the temple, his father and his mother
were come to seke hym, he went with them to Nazarethe
and was obedyent unto them. Lucke ii. chapter.

(II) Kinge Josyas comandyd ye hye prest yt ye money wch was . . .
hous of ye Lord should be delyvered to ye carpynters
wt out any. . . .

The two New Testament subjects tell their story plainly—St. Joseph at work, the Virgin spinning, and the Holy Child gathering the chips in a basket whilst an employer directs; and our Lord in the Synagogue, were it not for the title, would have been called "In the Temple among the Doctors." It seems probable that the titles may have been slightly altered in course of renovations which the decorations may have undergone subsequent to their first execution. The incident with

[1] The old accounts do not afford any item which can be said to distinctly describe this work. An hiatus in the books between the 7th and 24th years of Henry VIII. (1515-1532) which would fit the probable date, or some alterations in 1561, may have included this decoration. The picture of the home at Nazareth is referred to in a letter about 1596 preserved among the Cottonian MSS.



Paintings in Carpenters' Hall, London.

Reproduced, by kind permission, from the *Journal of the British Archæological Association*, Vol. i., 1846.

I. The Building of the Ark.



Paintings in Carpenters' Hall, London.

Reproduced, by kind permission, from the *Journal of the British Archæological Association*, Vol. i., 1846.

II. King Josiah ordering the repair of the Temple.



Paintings in Carpenters' Hall, London.

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III. The Carpenter's Shop at Nazareth.



Paintings in Carpenters' Hall, London.

Reproduced, by kind permission, from the *Journal of the British Archæological Association*, Vol. i., 1846.

IV. Christ teaching in the Synagogue.

regard to the repair of the Temple deserves special attention for which I prefer to quote Mr. Fairholt's description, as follows:—

> The subject . . . is obtained from II. Kings, chap. 22,[1] and represents King Josiah ordering the repair of the Temple. The King is seated on his throne, attended by two noblemen, and is giving directions to an officer, who stands before him with a staff in one hand and a purse in the other. Behind him is a grave elderly man in a tall cap, who may be intended for the high priest, who is delivering to the workmen the money for the necessary repairs. The choice of this subject may have been originally decided from the complimentary manner in which "*the carpenters* and builders" are mentioned in the sacred narrative: for we are told "there was no reckoning made with them of the money that was delivered into their hands because they dealt faithfully"; a circumstance not forgot to be recorded in the inscription.

Holy Writ includes "*the masons*" in the same commendation with the "carpenters, and builders," although Mr. Fairholt does not mention them. It is curious that so apt a passage as this does not enter into the Masonic Craft legends with reference to the Temple; perhaps we may catch an echo in what we have been taught of the happy relations between the craftsmen and their employers, but I believe this incident has special associations for our Brethren in jurisdictions affected by Irish practice. It was evidently an allusion which appealed to an important London trade Guild.

The figure working with an axe in the picture of the home at Nazareth wears a short square-shaped apron which does not reach the knees, but one cannot detect any flap to the apron. In the picture of King Josiah, two figures, evidently meant for carpenters, wear aprons of rounded form with a bib or flap, whilst in their right hands they carry guages or rules on which the marks of the measurements were clearly indicated.

Brother W. H. Rylands, in his paper in our *Transactions* on "The Masonic Apron,"[2] refers to the carpenters' "short rounded" apron, and suggests that perhaps the Masonic aprons approximating to that form may have been derived from the carpenters.

Another interesting point with regard to Masonic aprons was discussed by Bro. Rylands, arising out of the views expressed by Bro. Crowe in his papers on

[1] II. Kings, xxii.: 3. "And it came to pass in the eighteenth year of King Josiah, that the King sent Shaphan, the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

4. 'Go up to Hilkiah, the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people:

5. 'And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which *is* in the house of the LORD, to repair the breaches of the house,

6. 'Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.'

7. Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully."

[2] *A.Q.C.* v., 177.

"Masonic Clothing"[1] as to the material of the aprons. Bro. Crowe quoted extracts to show that some old speculative aprons were of linen or woven material, and inclined to think this was the original material for such; but Bro. Rylands demonstrated that the aprons were ordinarily of leather and derived from such until, in course of time, such diversity came about, it seems, they might be of almost any material. From what one sees of Carpenters and Masons to-day in operative work it certainly would appear that leather has very much gone out of *general* use. It was not so formerly and at the period we are considering. The Carpenters' Company accounts record a fine in 1556[2]—

> Rsd of John gryffen a fyne for that he came to the Hall in his coote & his lether aprone vj^{d}—

which shows the material at that date. A letter of Horace Walpole's about 1747[3] tells the story of a hunt for a burglar at his house in Arlington Street, who proved to be "a carpenter and had a leather apron on." *The Connoisseur* of March 27th, 1755, mentions leather aprons as usual for workpeople.[4]

Amongst craftsmen who use leather aprons, the Shoemakers of the eighteenth century had quite a pretty conceit of the importance of their calling, worthy to vie with any of the statements of the earlier historians of Freemasonry, as witness an old popular history of the period referred to by Mr. Halliwell-Phillipps in the Percy Society publications[5]:—

> The Princely History of Crispin and Crispianus, or the Gentle Craft, showing what renowned princes, heroes and worthies, have been of the Shoemakers' trade, both in this and other Kingdoms; likewise why its' call'd the Gentle Craft, and that they say a Shoemaker's son is a Prince born (12mo. London, Printed by L. How in Petticoat-Lane, n.d.).

The same writer quotes a tract of the same period[6]:—

> The Pleasant & Princely History of the Gentle Craft, a discourse containing many matters of delight, very pleasant to read (4to. n.d.),

which contains a song on St. Hugh's bones, which, after enumerating the Shoemakers' tools at length, ends up:—

> "The whetstone, the stopping-stick, and the paring knife,
> All this doth belong to a journeyman's life:
> Our apron is the shrine to wrap these bones in:
> Thus shrowded we S$^{t.}$ Hugh's bones in a gentle lamb's skin."

[1] *A.Q.C.* v., 29; vi., 160.
[2] Jupp, p. 139.
[3] Quoted in *George Selwyn*, by S. Parnell Kerr. Methuen. 1907; p. 96.
[4] "The most extraordinary tenets of religion are very successfully propagated under the sanction of the leathern apron instead of the cassock: every corner of the town has a barber, mason, bricklayer, or some other handicraft teacher"—*The Connoisseur*, No. 61 (by George Colman & Bonnel Thornton), vol. ii., p. 75, of corrected edition, in three vols. Edited by Alexander Chalmers, F.S.A., London, 1808.
[5] *Descriptive Notices of Popular Histories*, by J. O. Halliwell, Esq., F.R.S. London: for the Percy Society MDCCCXLVIII., p. 58.
[6] *Notices of Fugitive Tracts & Chap-books*, by J. O. Halliwell, Esq., F.R.S. London: for the Percy Society, MDCCCXLIX., p. 15.

The Blacksmith still wears his leather apron as of yore, and though I doubt if he has ever heard of "stout old Gao, the Persian Blacksmith, 'whose Apron, " 'now indeed hidden under jewels, because raised in revolt which proved successful, " 'is still the royal standard of that country' "[1] yet has some interesting customs and many legends pertaining to his ancient Craft, some of which I wish to note here for comparison with our Masonic lore.

The observance of November 23rd as the Day of St. Clement, the Patron Saint of Blacksmiths, still lingers among his operative sons of to-day. The convivial celebration which marked the day in olden times is significantly indicated by the representation of a pot opposite the date on the clog almanacks. The Saint, who is counted as the third Bishop of Rome, was martyred by being cast into the sea with an anchor fastened round his neck, and this is his association with the craft of the forge as patron of anchor forgers and so of Blacksmiths in general. The late Mr. F. E. Sawyer, in his paper on " 'Old Clem' Celebrations and Blacksmiths Lore,"[2] and his account of "Sussex Songs and Music,"[3] gives an interesting account of these celebrations. In those more leisurely days of fifty years ago or so, the holiday was observed by more or less abstention from work and punctuated by joyous explosions of gunpowder fired on the anvil[4]—the repression of this feature by the unsympathetic authorities at Brighton is on record. Sometimes a procession with an effigy, or someone dressed up as St. Clement, took place, or the figure was placed in evidence outside an Inn—in either case with a view to obtaining the wherewithall for the feast in the evening. To this, blacksmiths and their friends from the surrounding districts would repair, and a convivial evening ensued, with toasts, appropriate songs, and, in some cases, the recitation of craft lore. Hone[5] prints "An Ode on Smithery, 1610," which eulogizes smiths as "Sons of Vulcan"—

> "For there are none of all the sons of men
> That can with the brave working smiths compare,"

and gives an account of the "annual ceremony on the evening of St. Clement's Day, "by the blacksmiths' apprentices of the dockyard" at Woolwich. "Old Clem" was carried round in procession, and made his appeal for funds in this form:—

> I am the real St. Clement, the first founder of brass, iron, and steel from the ore. I have been to Mount Etna, where the god Vulcan first built his forge, and forged the armour and thunderbolts for the god Jupiter. I have been through the deserts of Arabia; through Asia, Africa and America; through the City of Pongrove; through the land of Tipmingo; and all the Northern parts of Scotland. I arrived in London on the twenty-third of November, and came down to his majesty's dockyard at Woolwich, to see how all the gentlemen Vulcans came on there. I found them all hard at work, and wish to leave them well on the twenty-fourth.

[1] *Sartor Resartus*, Book I., chap. vi. Aprons.
[2] *Folk Lore Journal*, ii. (1884); p. 321.
[3] *Journal of the British Archæological Association*, xlii. (1886), p. 313.
[4] "Firing the anvil" is accomplished by filling a hole or depression in the anvil with gunpowder, which is covered by a plug through which a hole is bored, when a little train of the powder enables it to be set light to with great effect.
[5] *Everyday Book*, i. (1826), p. 1499.

One feels that the Saint's lengthened travels have rather obscured his identity, as his attributes sound more like those of Tubal-Cain, whose Biblical description as "instructer of every artificer in brass and iron"[1] was fully recognised in the mediæval Legend of our own Craft. These celebrations seem to have been very much in vogue in Sussex, and Mr. Sawyer gives the following legend as "written down by Edmund Young Esq. M.R.C.S. of Steyning, from the lips of a "Sussex blacksmith":—

> On the 17th of March, A.D. 871,[2] when good King Alfred ruled this land, he called together all the trades (seven in number), and declared his intention of making that tradesman king over all the trades who could best get on without the help of all the others for the longest period. He proclaimed a banquet to which he invited a representative from each trade, and made it a condition that each should bring a specimen of his work, with the tools he used in working it. 1st, the blacksmith brought his *hammer* and a horseshoe; 2nd, the tailor brought his *shears* and a new coat; 3rd, the baker his *peel* and a loaf; 4th, the shoemaker his *awl* and a new pair of shoes; 5th, the carpenter brought his *saw* and a deal trunk; 6th, the butcher his *chopper* and a joint; 7th, the mason his *chisels* and a corner stone.
>
> Now the tailor's coat was of such surpassing beauty of colour and exquisite fashion that all the guests with one consent declared it a marvel of workmanship, and entirely eclipsing the handicraft of all the others—upon which the horseshoe, bread, shoes, trunk, meat and corner-stone were all thrown on one side as unfit for competition. Upon this the tailor was unanimously pronounced by the good King and the general company the fittest to be king of the trades, and was duly installed. This decision made the blacksmith very jealous and angry, and he declared that he would do no more work whilst the tailor was king; so he shut up his forge, and "sloped" no one knew whither.
>
> Now it came to pass that King Alfred was the first to need the services of a blacksmith, his horse having cast a shoe; but he could gain no admittance. Then came one trade, then another; in fact, all the six, each having broken his tools, thereby preventing him from carrying on his business until he could get them mended. The last of the six who came to grief was the tailor, who had broken his shears, and was compelled to stop working. This all happened on the 23rd November (St. Clement's Day) in the same year.
>
> Now King Alfred and all the trades determined to break open the forge, and do the work themselves. So the King began to shoe his horse, the tailor began to mend his shears, and each trade in succession essayed to repair his tools, but failed. The horse kicked the King, the tailor bruised his fingers, the firè would not burn, and everybody got into everybody's way. The butcher began to shove the baker, he shoved the shoemaker, who in his turn shoved the carpenter, and the latter

[1] Gen. iv., 22.

[2] This precision about the date, especially the insistance on another later on in the story, is puzzling. Alfred, although already "consecrated King" when a child by the Pope, did not really become King until his brother—St. Ethelred—died, April 23rd, 871.

revenged himself by shoving the mason, who passed the compliment on to the tailor, until in the general confusion the anvil was knocked over, and exploded.[1]

At this juncture in walked St. Clement with the blacksmith on his arm, the latter looking very angry at the wreck of his once tidy forge. St. Clement said nothing, but seemed to enjoy the discomfiture of the King and company.

At length the King, making a humble bow to St. Clement and the blacksmith, said: "I have made a great mistake in allowing my judgment in this important matter to be governed by the gaudy colour and stylish cut of the tailor's coat; and in justice to the blacksmith, without whom none of us can do, proclaim him king."

Immediately all the trades, except the tailor (deposed), begged the blacksmith to mend their tools. So he shod the king's horse and obligingly mended the tools of all who asked; but he made and presented to the tailor a new pair of shears. This presentation took place at a feast given by the King to celebrate the event, who, in a neat speech, admitted having been taken in by the tailor's beautiful coat, but now felt the greatest pleasure in announcing that for all time the blacksmith should be regarded as the king of all the trades. "So let us all drink good health and long life to the jolly blacksmith."

The King then proposed that, to restore the harmony, each should sing a song, and called upon the blacksmith to make a beginning, who sang the following:—

Old Clem, the Jolly Blacksmith.

Here's a health of the jolly Blacksmith, the best of all fellows,
Who works at his anvil while the boy blows the bellows,
For it makes his bright hammer to rise and to fall,
Says the Old Cole to the Young Cole and the Old Cole of all.

Chorus—Twankie dillo, twankie dillo, dillo, dillo, dillo, dillo, dillo,
With a roaring pair of bag pipes made of the green willow.

If a gentleman calls, his horse for to shoe,
He makes no denial to one pot or two;
For it makes his bright hammer to rise and to fall,
Says the Old Cole to the Young Cole and the Old Cole of all.

Chorus—Twankie dillo, &c.

Here's a health to the pretty girl, the one he loves best;
She kindles a fire all in his own breast,
Which makes his bright hammer to rise and to fall,
Says the Old Cole to the Young Cole and the Old Cole of all.

Chorus—Twankie dillo, &c.

[1] The reference to "firing the anvil" should be noted.

Here's a health to King George and likewise his Queen,
And all the Royal Family wherever they're seen;
Which makes his bright hammer to rise and to fall,
Says the Old Cole to the Young Cole and the Old Cole of all.

Chorus—Twankie dillo, &c.

Whilst this song was being sung the tailor crawled under the table and slit up the blacksmith's leather apron, with his new shears, into a regular fringe; and from that day no blacksmith ever wears an apron which is not so ornamented or mutilated.

In some parts of the country "Clem"[1] takes the place of "Cole" in the song, the latter being an evident corruption.

The account given by the Sussex blacksmith of the legend and song, we may well imagine as a probable part of the procedure at an annual feast he had been accustomed to attend.

Another version of this story makes King Solomon and the Temple the scene; all trades being invited to supper, except the Smiths. The latter leave off work in disgust, and when the other trades want their tools mended the Smiths refuse; so, to appease them, a second supper was given, to which the Blacksmiths were duly invited and had the tags or fringes cut in their aprons and gilded as a special mark of distinction.

Another informant of Mr. Sawyer's told him that the personation of "Old Clem" was a custom particularly in vogue in the Government dockyards, and that it was usual in many private establishments for the master to provide the necessaries for a supper on November 23rd:—

This has been the custom in Bristol, Liverpool, and even in Brighton. In all cases it is usual for the oldest blacksmith to take the chair, and the youngest the vice-chair. The first toast is:

Here's to old Vulcan, as bold as a lion,
A large shop and no iron,
A big hearth and no coal,
And a large pair of bellowses full of holes.

Then follows the song, "Here's to the Jolly Blacksmith." The next toast is:

True hearts and sound bottoms,
Checked shirts and leather aprons.

This is followed by a song:

Tubal Cain; our ancient father
Sought the earth for iron and ore,
More precious than the glittering gold
Be it ever so great a store.

The Chairman rising, says: "Gentlemen, I invite you to drink with me the toast of the evening, 'To the memory of Old Clem, and prosperity to all his descendants.'"

[1] Charles Dickens, in *Great Expectations*, describes a blacksmith as working to a chant, the refrain of which was "Old Clem."

London Farriers are said to have celebrated St. Clement's Day at the White Horse, Castle Street, London, as late as 1883, when one of the fraternity appeared in a new apron with gilt tags, and a special drink, concocted of gin, eggs, ginger and spices was consumed to the honour of the Saint as the first man who shod a horse.

An explanation from a Sussex source as to the ornamentation of the blacksmith's apron runs thus:—

> Present day blacksmiths aprons have five slits in the corner signifying the lions paw. Having the lions on their smithy is said to constitute a freehold. In olden times many of the smithies were small erections put up on the waste by the roadside.[1]

Some few years since, in 1908 to be precise, I chanced on a reference to the Blacksmiths' Festival in a *Hampshire Parish History*, by Miss Charlotte M. Yonge,[2] which led me to interest myself in the matter. Miss Yonge recollected hearing the explosions of "firing the anvil" at "Hursley before 1860," but added that "more modern blacksmiths despise the custom. At Twyford, however, the festival "is kept, and at the dinner a story is read that after the Temple was finished, "Solomon feasted all the artificers except the blacksmiths, but they appeared, and "pointed out all that they had done in the way of necessary work, on which they "were included with high honour."

In 1912 the offer of an expedition by motor gave me the opportunity I had been hoping for to make enquiries on the spot, and I gladly availed myself of the kindness of Bro. Owen Wells, who drove me, not only to Twyford, a delightful village about two miles from Winchester, but carried me off to pursue my investigations at Wherwell and Basingstoke, and gave me the support of his forensic powers in my examination of those on the spot, whose kindness in trying to throw light on the subject is a very pleasant memory.

I found that the "Clem Supper" had been observed at Twyford apparently from time immemorial, and I was told that it was also still maintained at Alresford, in the same county. For some fifty years, except for two years when the observance slipped, the supper has been held at the "Bugle" Inn; previously the "Dolphin" was the scene of the feast. In 1873 Mr. Carter, whose son is now the Blacksmith of Twyford—the forge having been in the occupation of the family for about 100 years—presided at the Festival, and after dinner told "the story which accounts "for the fringe on the blacksmiths apron by the tailor having clipped it," and till then this appears to have been the only legend recounted. But about this time Mr. Charles Smith, of Twyford (from whom I had the information), obtained a further legend from the late Mr. George Mitchener, Blacksmith of Wherwell. I went over to Wherwell and saw Mr. Mitchener's son, a blacksmith there, who expressed himself as much at a loss as anyone else to explain where his father's

[1] Every year the Corporation of London formally does suit and service for the ownership of the site of a forge in the parish of St. Clement Danes. This was granted by the Crown in the thirteenth century to a farrier at a quit rent of six horse shoes and sixty-one nails, and in course of time has passed to the ownership of the City, for which the quit rent still is rendered to the officers of the Crown.

[2] *John Kebles Parishes, A History of Hursley & Otterbourne.* By Charlotte M. Yonge, an Old Inhabitant. Macmillan, 1899; p. 176.

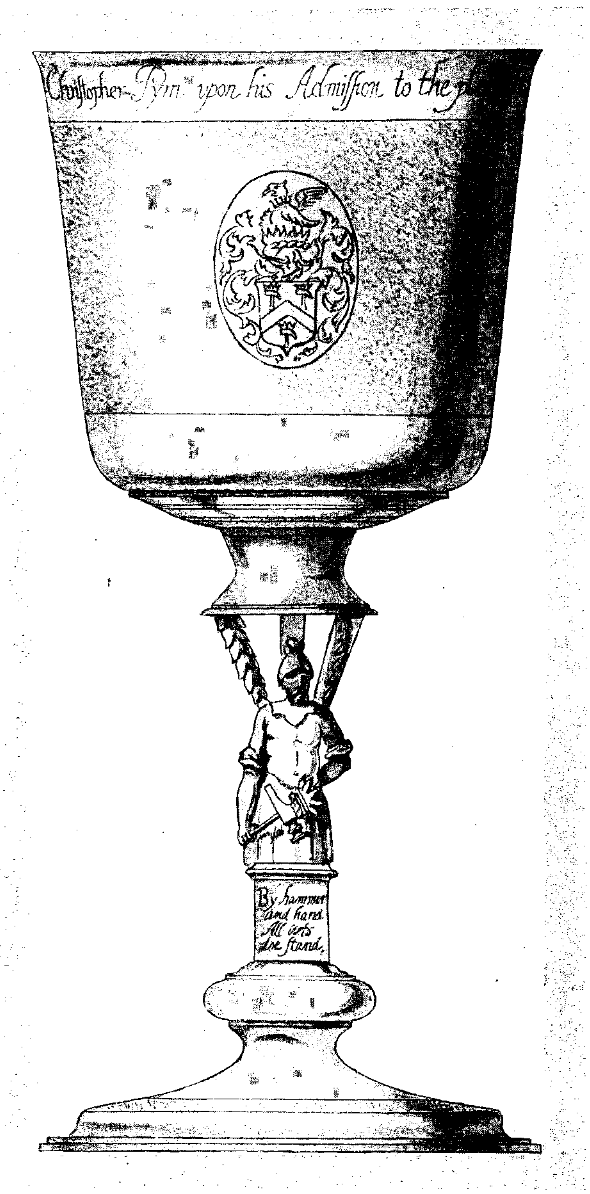
written story was derived from. This interesting version of the Blacksmith's story, now read at the annual gatherings at Twyford,[1] is as follows:—

> And it came to pass when Solomon, the son of David, had finished the temple of Jerusalem, that he called unto him the chief architects, the head architects, the head artificers, and cunning workers in silver and gold, in wood and ivory, and in stone, yea, all who had aided in rearing the temple of the Lord; and he said unto them: "Sit ye down at my table. I have prepared a feast for all chief workers and cunning artificers; stretch forth your hands, therefore, and eat, and drink, and be merry. Is not the labourer worthy of his hire? Is not the skilful artificer worthy of his honour? Muzzle not the ox that treadeth out the corn." And when Solomon and the chief workers were seated, and the fatness of the land, and the wine and the oil thereof, were set upon the table, there came one who knocked loudly at the door and thrust himself into the festal chamber. Then Solomon the King was wroth. And the stranger said: "When men wish to honour me they call me the Son of the Forge, but when they desire to mock me they call me the blacksmith, and, seeing that the toil of working in the fire covers me with sweat and smut, the latter name, O King, is not inapt, and in that thy servant desires no better." "But," said Solomon, "Why come you thus rudely and unbidden to the feast where none but the chief workers of the temple are invited?" "Please you, my Lord, I came rudely," replied the man, "because thy servants obliged me to force my way; but I came not unbidden. Was it not proclaimed that the chief workmen of the temple were invited to dine with the King of Israel?" Then he who carved the cherubim said: "This fellow is no sculptor," and he who inlaid the roof with pure gold said: "Neither is he a worker in fine metals," and he who raised walls said: "He is no cutter in stone," and he who made the roof cried out: "He is not cunning in cedar wood, neither knoweth he the mystery of knitting strange pieces of timber together." Then said Solomon: "What hast thou to say, Son of the Forge, why I should not order thee to be plucked by the beard, scourged with the scourge, and stoned to death with stones?" And when the Son of the Forge heard this he was in

[1] The following extracts from the *Hampshire Chronicle*, November 30th, 1912, will give an idea of the proceedings:—

"Old Clem. Supper.—Tuesday last. . . . the annual 'Clem.' supper was held at the Bugle Inn, Twyford. There was a good attendance, the chair being taken by Mr. Barnes, of Messrs. Eldridge and Pope, supported by Messrs. Salter (Winchester), C. Smith, A. H. Barter, Walter Hawkins, —. Jackson, W. Burfitt, W. Carter, sen., W. Carter, jun., and many others. The loyal toasts having been given by the Chairman, the toast of the evening, that of 'The Blacksmiths,' was proposed by Mr. C. Smith, who read the following document." (Here follows the Legend and a reference to recent enquiries, and the account proceeds.) "The story first made its appearance in Twyford in the year 1874, from a manuscript supplied by the late George Mitchener, of Wherwell, and brought to this village by Mr. C. Smith, and which has from time to time, with very few exceptions, been read yearly on the occasion of the 'Old Clem.' Supper. The health of the Chairman was proposed in feeling terms by Mr. Salter, and the Chairman, in his response, remarked that it was his first appearance at this festival, and he hoped that he would be present at many more. The health of 'The Visitors' was proposed by the Chairman, and responded to by Mr. Barter, of the Dolphin Hotel. There was much harmony during the course of the evening, and Mr. Walter Hawkins delighted the company with some of his excellent recitations, and a most enjoyable evening was brought to a close by the singing of the National Anthem. The excellent repast was put on by Host Kinshott, of the Bugle Inn."

The gift of Christopher Pym upon his Admission to the place of Clerke of this Company



The Cup of the Blacksmiths' Company, London.

A.D. 1655.

no sort dismayed, but, advancing to the table, snatched up and swallowed a cup of wine, and said: "O King, live for ever. The chief men of the workers in wood and gold and stone have said that I am not of them, and they have said truly. I am their superior. Before they lived I was created. I am their master, and they are all my servants." And he turned him round and said to the chief carver in stone: "Who made the tools with which you carve?" And he said: "The blacksmith." And he said to the chief mason: "Who made the chisel with which the stones of the temple were squared?" And he said: "The blacksmith." And he said to the chief worker in wood: "Who made the tools with which you felled the trees of Lebanon and made into the pillars and roof of the temple?" And he answered: "The blacksmith." "Enough, enough, good fellow," said Solomon; "Thou hast proved that I invited thee, and thou art all men's father. Go and wash the smut of the forge from thy face, and come and sit at my right hand. The chief of workmen are but men: thou art more." So it happened that the feast of Solomon and the blacksmith has been honoured ever since.

In 1904 Bro. Thorp published an American version of this legend, entitled *The Iron-Worker & King Solomon;*[1] *a Rabbinical Legend*, with an illustration of the story. The picture under this title is well known in the United States as one of the works of Christian Schussele,[2] Historical Painter. I am indebted to Bro. Thorp for the loan of the little book from which he drew his information. It is entitled *The Iron Worker and King Solomon*, by Joseph Harrison, Junr., printed in 1868, for private circulation, and dedicated to the author's children and grand-children (Philadelphia: J. B. Lippincott & Co.). The book contains a reproduction of Schussele's picture which Mr. Harrison, writing at Christmas, 1867, says was painted for him by the artist "four or five years ago." A rendering of the legend in verse, composed by Mr. Harrison, is given. A memoir of Joseph Harrison, Junr., "whose successful enterprise at home and abroad has made his "name a familiar one to the manufacturers of two continents" (Bishop's *History of American Manufactures*, 1866), tells us that he was born at Philadelphia in 1810, and traces his progress from his apprenticeship at the age of fifteen to his position as member of a leading firm of engineers, carrying out railway work in Russia, and honoured at the London International Exhibition in 1862. In the report of a speech which Mr. Harrison delivered at a public dinner in 1859, referring to the importance of the worker in iron, the following remarks occur:—"I remember reading a story in my early boyhood, that impressed itself so strongly "on my mind that I have never forgotten it. I do not remember the exact words, "but the matter ran somewhat in this wise . . ." Then follows a version of the story couched in distinctly modern phraseology, but which is specially interesting as being stated to be "the story from which the picture is painted." The book also contains "The Blacksmith and King Solomon, a Rabbinical Legend," which

[1] *Masonic Papers*, iii., by John T. Thorp. F.R.S.L., F.R.Hist.S. Leicester, 1904; p. 16.

[2] Schussele was born in Alsace about 1824, studied in Paris, and settled in the United States in 1847, where for eleven years he was director of the Pennsylvania Art Schools. He died at Merchantville, N.Y., August 21st, 1879. His chief works are:—*How we won the Battle; Leisberger preaching to the Indians; Men of Progress;* and that under our consideration.

Bro. Thorp reprinted in 1904. This matter, Mr. Harrison writes, "was furnished "to me by my friend Mr. Charles G. Leland." This writer is the author most popularly known in connection with his *Hans Breitmann's Ballads* (1868), but he was also author of many works on Folklore, and President of the Gypsy Lore Society. Of this rendering of the legend it may be observed that it is substantially the same as that which is read at the Twyford Festivals, and yet, throughout there occur verbal and other slight differences which suggest the attempts of some more educated writer trying to put a little more polish on the verbiage of a popular story. It is clear from Mr. Harrison's recollection that the Blacksmith's Legend was not a recent invention, he had seen it in print in his boyhood early in the last century.

The picture was engraved by the late Bro. Sartain, 33°, and published by the Macoy Publishing Co., of N.Y., who issued a little descriptive brochure (undated), a copy of which they have favoured me with. This appears to have occurred about 1890, as amongst the complimentary opinions appended is a note from Bro. Albert Pike, who died April 2nd, 1891. Bro. Thorp mentions a reference in *The Rough Ashlar* of December, 1892. This pamphlet is entitled *Tubal Cain*, and, after describing the picture, introduces the legend by saying that "as this story is best "told in the words of the original authentic record, we furnish herewith a transla- "tion from the Rabbinical writing." Then follows what I am certain is no original, but, to my mind, a very inferior edition of the story in vogue at Twyford. Some of the wording is identical, but the scene is placed outside the entrance to the Temple, and the legend is adapted to suit the purposes. It is a blend of Mr. Harrison's version, on which the picture is based, and Mr. Leland's legend, with a general embellishment on the lines of American Masonic phraseology:—

> The seat of the King was apart on a raised dais facing the head of the table between "the two famous pillars of bronze," and Solomon had also prepared a seat of honour, and set it on his right hand, ready for the craftsman who might be pronounced most worthy among all who wrought in building the house of the Lord. . . . And when Solomon and his guests had arrived at the place of the feast, they beheld a man, clad in the garb and covered with the soil of labor, seated in the Chair of honor not yet awarded. And the King waxed wroth, and said: "What manner of man art thou? Why comest thou unseemly and unbidden to our feast, where none are invited save the chief workers on the Temple?"

So the story proceeds, and at the climax the intruder says:

> "The great Tubal Cain, whom all men honor, taught those who in turn taught me my handicraft, and the mighty Vulcan, who wrought in fire and smoke and sweat, as I do, was it not deemed fitting he should have won the Queen of Beauty to wife?" Solomon replies: "Son of the Forge, I, too, honor thee, thou worthy successor of the great master, Tubal Cain. Take thou this seat at my right hand prepared for the most worthy. It is thy due."

If there is any foundation for the idea that the legend is derived from Rabbinical sources, I am perfectly certain that the version in use in England is much nearer the original than this. It may be noticed that some of the repro-

ductions of the picture have reversed it, so that in some copies the blacksmith's seat is on the King's *left*, instead of his *right*. A correct representation heads the Summons form of Solomon's Lodge No. 114, F. & A.M., meeting at Philadelphia, for a copy of which I am indebted to Bro. Julius F. Sachse, Librarian of the G.L. of Pennsylvania.

There are some points about the legend as it reached Twyford which certainly suggest a craft origin; particularly the technical expressions and the mystery attaching to the intruder, who is evidently Tubal Cain himself; and it may be noted that throughout the blacksmith's lore, to which I have referred, the attributes of the great patron of the art are really those of the prime instructor in metal work, although he appears sometimes as St. Clement and in the other story as a mysterious stranger.

Bro. Thorp has reminded me of the Blacksmith's motto—

"By hammer and hand
All arts do stand,"

which seems significant as tersely summing up the moral of these various legends. The Blacksmiths' Company of the City of London annex this motto to their arms. The Company claims to have been incorporated in 1325, and by-laws drawn up a few years later provide for the use of *marks* by the members which were to be stamped upon their work to distinguish it. The Company once owned a Hall on Lambeth Hill, but this has been lost like the plate which once graced their hospitable board; in fact, only one piece is known to exist,—the famous "Blacksmith's Cup,"[1]—for the beautiful drawing of which, in illustration of this paper, I am much indebted to my friend, Mr. C. E. Newbegin. It bears the Company's arms, and the stem is fashioned in the form of a figure of the blacksmith, perhaps Vulcan, holding the crowned hammer of his craft, above an anvil on which appears the motto.

There are many details which would afford plenty of opportunity for discussion, but I must not enter upon them now. Such things must be, in Bro. Rudyard Kipling's rather tantalizing phrase, "another story."

Following the statement of the author of *The Defence of Masonry*, with which I started my paper, we have glanced in a cursory way, but, I hope, in a manner suggestive for further research, at associations "from the Highest to the little Clubs and Nightly Meetings of a private Neighbourhood"; we have ranged from City Companies and Grand Lodge to artizans' gatherings and little village feasts. I venture to think that the likeness between the latter, their conviviality interspersed with song and recitation and time-honoured toasts, and the early proceedings of some of our old Masonic Lodges, would afford a very fair parallel with the similarities of procedure between the other more dignified bodies, taking into account the different grades of society in which they were practised.

[1] At the time I was completing this paper, Messrs. Garrard, the Crown jewellers, organised a most successful exhibition of choice Old English Plate in aid of the funds of the British Red Cross Society and the Order of St. John of Jerusalem, at which this interesting piece of silver plate was on view. To Mr. Newbegin, a member of the firm, whose kindness supplied the drawing, I also owe the particulars of the recent history of the Cup. It formed part of the Bernal collection, and at that sale, in 1855, fetched £37 10s. 0d. It was acquired in 1868 by a former partner of his firm for £25 0s. 0d., but on that gentleman's death in 1872 realized £367 10s. 0d. Its next appearance was at the Milbank Sale in 1890, when the price was £535 0s. 0d., and it last changed hands in 1911 at the Dixon Sale for £4,100 0s. 0d. The Cup is 11½ inches high, and weighs 30oz., and is dated 1655.

Bro. W. B. Hextall said:—

I propose a hearty vote of thanks to Bro. Gordon Hills for his pleasant and informative paper.

In *A.Q.C.* vi., 163, are illustrations and a description of the Tyler's uniform formerly used in a Cheshire Lodge, which, in a harmony of black, red, and light blue, with white buttons of an inch and three-quarters' diameter, must have outshone even some city beadles. A still more gorgeous garb was described at *Ibid* ix., 9, as worn by a Tyler in Ireland; and an old Tyler's coat and vest last used at a notable ceremony in Scotland in May, 1835 (*Ibid* xxiii., 58n.), is mentioned at *Ibid* xiv., 166.

There was a Hammermen's Company or Society at Ludlow, Salop, which was established in 1511, and included the operative masons (*A.Q.C.* v., 77; xii., 107); the Charges given to its members are at the latter reference. There have been exhibited, here or elsewhere, "The Hammermen Chair," given by one who was a Deacon of the Trade in 1572; and Scottish Charters of 1628 and 1647 affecting Hammermen (*Ibid* xiv., 165; xvi., 93). Is a connexion possible between legends affecting the celebration of St. Clement's Day and the hammer being the weapon of Thor, "who may be styled the Jupiter of the North, where Thor the thunderer "was the counter-part of Jupiter Tonans? . . . Tiny hammers of Thor as "they are called, both conventional and realistic in form, which have evidently "been used as talismans, have been found in various parts of Scandinavia, all of "silver."[1]

Bro. Gordon Hills' investigations made on the spot may be supplemented by the circumstance that Druidical remains are said to have existed near Twyford, and by this extract from *Highways and Byways in Hampshire*, by D. H. Moutray Read (1908), 53:—"The situation of Twyford is hard to beat, and so fine was the "air considered, and the village so sheltered, that in early Victorian days it was a "favourite resort for consumptive patients. But . . . the old-world charms "are vanishing . . . nor do many time-honoured customs survive the destroyal "of their setting, and St. Clement's Day, the blacksmiths' holiday, is no longer "celebrated as of yore by explosions on the anvils."

Our paper to-night justifies the repetition of some words read more than twenty years ago at a meeting of this Lodge, and printed at *A.Q.C.* iv., 216:— "One very important section of our work is to dig down through the accumulations "of the ages to the bed-rock of truth underlying them. There are those who "under-rate the importance of Masonic Archæology as compared with the promul-"gation of Masonic Principles. But to me let the New be ever so good, the Old "is better, and nothing is so delightful as to trace the growth of the Present from "its roots in the Past, and the relationship of Is to Was."

Bro. Wonnacott, S.W., said:—

In seconding the vote of thanks to the reader of the paper, who, by the way, assisted as a Deacon at my initiation, we have to thank Bro. Gordon Hills for a very interesting subject. There can be little doubt, after what he has laid before us, that the practice of the Masons was influenced in a very large degree

[1] *Some Hammer Legends*, by Mrs. Murray-Aynsley, *A.Q.C.* vi., 51.

by the ruling customs from a remote date of the various Guilds and Companies, and, if further investigation might be suggested, it would be extremely useful to know the personal connections of the better-known speculative Masons with the livery, such as has been given in detail in Conder's *Hole Craft and Fellowship of Masons*, as regards the Masons.

A subject that has interested me for a long time past is the custom connected with the initiation of a new hand into his trade, that of playing off some prank upon the novice so as to impress him with the conditions and obligations of his apprenticeship. One need hardly be reminded of the so-called 'test' among the speculative Masons, which even in our times is religiously observed in many parts of the country. A similar practice appears to be reflected in the explosions on the anvil as connected with the Smiths' Craft; another among the Whitesmiths is that of asking the apprentice to cut a sheet of metal, and handing him for the purpose a pair of *left-handed shears*. The result is disastrous. Well-sinkers leave their victim at the bottom of the shaft, till his footing is paid, and so on. These quaint customs, if collected and collated, as is done with folk-lore, would be extremely interesting, but the difficulty of obtaining such information is enormous unless one has time and opportunity to search out particulars in remote districts and from the "oldest inhabitant," who generally is an unsatisfactory source of knowledge.

Bro. F. W. Levander said:—

Though not throwing light on the immediate object that Bro. Hills had in the paper that he has read to us to-night, it may be mentioned that blacksmiths were not the only people who looked upon St. Clement as their patron saint. Among others there were felt-workers, to account for which Hone[1] and others give the following story. Clement's feet having become sore with walking, he placed some wool between the soles of his feet and his sandals. Pressure and perspiration caused the wool to become uniformly compact. When Clement settled in Rome, he is said to have improved his discovery, and this was looked upon as the origin of felting, the fact that both the ancient Greeks and the Romans were accustomed to wear felt hats having evidently been lost sight of. "Hatters in Ireland and other Catholic countries still hold their festival on St. Clement's Day." In England hats were first made of felt, probably, in the eleventh century.[2]

In the afternoon of St. Clement's Day it was a Worcestershire custom for boys to go in a body from house to house and at each door to recite the following:—

Catherine and Clement, be here, be here;
Some of your apples, and some of your beer;
Some for Peter, and some for Paul,
And some for Him that made us all.
Clement was a good old man:
For his sake give us some;
Not of the worst, but some of the best,
And God will send your soul to rest.

[1] *Year-book*, 1386.
[2] Planché, *Cyclopædia of Costume* i., 255.

The last line was sometimes changed to

And God will send you a good night's rest.

The boys then went to some house where the parents of one of them resided, roasted their apples, and then ate them.[1] Walsh gives a variant version of this ditty.[2] Noake gives two other versions.[3] The custom was also adopted in Staffordshire.[4]

Cuthbert Bede says[5] that to the Clemmeny customs may be added the fact that the bakers of Cambridge hold an annual supper on St. Clement's day, which is called the "Bakers' Clem."

Catherine, to whom November 25th was dedicated, was said to have been St. Clement's Mother.

The Church of St. Clement Danes, in the Strand, had formerly an anchor for its vane—an anchor occurs on all the four maces of the beadles, as well as on the tablets marking the parish boundaries. This is in allusion to the story that Clement was martyred by being thrown into the sea with an anchor attached to his body. Hence he became the patron saint of sailors, as he was of tanners, having been of that trade himself.

From a proclamation dated July 22nd, 1540, it would appear that it had been the custom for children to go about decked on November 23rd, which practice was then forbidden.[6]

Bro. GEORGE ELKINGTON said:—

As a Liveryman for forty years of one of the more important of the minor Livery Companies of the City of London, I should like to add a few words to the discussion.

I quite agree that there are numerous similarities in procedure and even in Ceremonies when Modern Speculative Craft Lodges are compared with the Ancient Livery Guilds of the City.

When analysed, however, these similarities prove somewhat elusive and superficial. I think they spring partly from the objects held in common by all these Societies, viz., Brotherly Love, Relief, and Truth—the latter in the case of the trade guilds meaning the promotion of honesty in working—and partly through borrowing from the customs of the Guilds by those who reorganized the Ritual and Working of the Craft.

I would submit a few points of comparison in the hope that they may be of interest.

1. The degree or status of Entered Apprentice in the Guilds was confined to those under age and is not really comparable, except as exemplifying a state of comparative ignorance, with the degree so named in Masonry.

2. Although the normal government of the Guilds is in the hands of a Master and two Wardens this is by no means without exception. Some Guilds have several Wardens and others no Master under that designation, and the constitution of the Courts of Assistants is equally varied.

[1] Brand, *Observations on Popular Antiquities* (ed. 1877), 221.
[2] *Curiosities of Popular Customs*, 254.
[3] *Notes and Queries for Worcestershire*, 216.
[4] *Notes and Queries*, *I.*, viii., 618; *II.*, iv., 495.
[5] *Ib. III.* iv., 492.
[6] Brand, *l.c.*

3. The newly-made Freeman and Livery-man of his Company had to take an oath or solemn obligation in the presence of the Master, Wardens and Court, which is worth comparing with what we know in Masonry. In my Company—the Coopers—the By-laws collected in 1741 prescribe this oath as follows:—

> The oath solemnly taken by every Freeman of the Company of Coopers London.
>
> You do sincerely promise and swear that you will be faithful and true allegiance bear to His Majesty the King. You shall in all honest and lawful matters be obedient to the Master and Wardens of the Fellowship of Coopers within the City of London, for the time being, and obedient and ready to come to the lawful warnings given you on the behalf of the said Master and Wardens (except you have a reasonable excuse) without Feigning or Delay. And you shall observe and keep and to the best of your power cause to be observed and kept all lawful ordinances and statutes made for the good Rule and politic Guiding of the said Fellowship. You shall also keep all the lawful secrets of the said Fellowship, and all such lawful Things as by way of Council in Communication at any day of assembly amongst the said Fellowship shall be holden by the said Master and Wardens and Fellowship, and not disclose the same to any Person of the same Fellowship and especially to any such person whom the same matter doth or in any wise may touch. So help you God.

I have seen a transcript of the oath of the Distillers Company very similarly worded and believe others are on the same lines.

4. Some of the customs of the Livery Companies run curiously parallel with the Third Degree in Freemasonry.

The members—at any rate, up to the period of the Reformation—were convened on the occasion of the death of one of their number and attended at their Hall and at the Church with which their Guild was connected, and services were held, followed by a customary feast. Most of the Companies possessed Palls or Bearing Cloths which were laid over the Coffin at these Ceremonies.

Amongst the Companies which have—or (more generally) are known to have had—such Palls are the Brewers, Coopers, Fishmongers, Founders, Ironmongers, Leathersellers, Saddlers and Vintners.

In the Inventory of the possessions of the Coopers Company in 1570 is this item:—

> A bearing Cloth of blue velvet embroidered with gold and silver and set with pearls and yellow cloth to lie between it—and a box to lay the same in.

The cost of this handsome Pall, given in great detail, was £56 9s. 1d., out of which the Broderers Company received £24 10s. 4d. for the Labour, including 20 shillings as a reward.

In W. C. Hazlitt's book on the City Companies is a curious illustration of a Funeral Card inviting presence at the interment of one of the members of the Armourers Company—this shows, in one place, a crude representation of the Brethren standing round the pall-covered coffin, whilst one man is apparently delivering an oration or prayer.

I have noted another interesting resemblance. In the Saddlers Company, when a new liveryman was sworn in, it was at one time customary to place the Company's Pall on the table as a token of the vacancy—thus showing a purely symbolical use of the article.

I should also like to refer to the Garlands used at the election and coronation of the Master and Wardens. In addition to those of the Carpenters mention by Brother Gordon Hills, I find mention of those possessed by the Grocers, Ironmongers, Leathersellers and Coopers Companies, and I rather think the Girdlers. These seem to have been circlets or hoops covered and lined with velvet, having usually gold or gilt ornaments on the rim, and in those of which I have seen illustrations, or which are described in detail, are two ribbons crossed over the top so as to keep the Garland in position on the head. They must have been rather trying headgear for ordinary citizens and perhaps that was one reason for their falling into desuetude.

Bro. EVAN BERNAYS, Citizen and Carpenter of London, sends the following reference to John Cordwell, which occurs in the Records of his Company in 1690[1]:—

> Sexto die Januarij Anno Domi 1690. Edward Cordwell Sonne of William Cordwell of Longborow in the County of Licester bound to John Cordwell for Seaven yeares.

There appears to be no reference to Jacob Lamball in the Records so far as they have been published.

Bro. ALBERT F. CALVERT *writes*:—

Bro. Gordon Hills' informative and interesting article will doubtless inspire Masonic students to probe into ancient records and chronicles for further analogies between the Craft and other organizations, and while many will come to Mr. E. F. Willoughby's conclusion (*Macmillan's Magazine*, 1878) that the old Masons of England have thrown little or no light on the history of Masonry, and the "vagaries of the erratic sects which arose in the degenerate period of the Craft "have made confusion worse confounded," the study is productive of much that is instructive and engrossing.

Reference rather than research recalls the fact that the quasi-masonic societies under the Roman Empire were the earliest to be associated with a craft, and were thus distinct from the essentially religious and pagan Eleusinian mysteries of Greece. The Roman guilds, which undertook the creation of public buildings, comprised three orders of members who were bound by oath to mutual assistance, and who, when in distress, received relief from the funds of the guild. Pliny records that lay members or amateurs were often admitted as patrons, although he had no sympathy with the practice.

Tradition states that Henry VI. and many of his nobility became lay Masons, and the King is said to have acquired a thorough knowledge of the Craft.

[1] *Records of the Carpenters' Company*, vol. i., Apprentices, 1654-1694, p. 183. Transcribed and Edited by Bower Marsh. Oxford: printed for the Company at the University Press, 1913.

It is recorded that "about twelve years before his death, being at Westminster, "he went into the Monastery Church and so forth to St. Edward's shrine. . . . "and commanded a mason to be called named Thirske, at that time *master mason*, "who in the King's presence, marked out the length and breadth of the Sepulture "of King Hen. V. . . . with an iron pickis which he had brought with him." From this is would appear that the master mason of the period was a skilled artisan and not one of the noble patrons of the Craft.

It is interesting to note, in this respect, that while the term "Free and Accepted" as applied to masons might appear to embrace all classes, it really differentiated between the professional and the lay members of the Craft. The word Free may be derived from the mediæval practice of emancipating skilled artisans, or, as is more generally assumed, it was applied to itinerant craftsmen who were exempted from the control of the local guilds of the towns in which their services were temporarily employed. The term Accepted was first used early in the seventeenth century, and was applied to honorary members of societies of Freemasons who were not connected with the building trade, but had attained eminence in architectural or antiquarian learning. "These were called *accepted* "*masons*," says the New English Dictionary, "though the term *free masons* was "often loosely applied to them; and they were admitted to a knowledge of the "secret signs, and instructed in the legendary history of the craft, which had "already begun to be developed. The distinction of being an 'accepted mason' "became a fashionable object of ambition, and before the end of the seventeenth "century the object of the societies of freemasons seems to have been chiefly social "and convivial."

A secret association which exists in China, and has some analogy to Freemasonry, is thus described in the *Quarterly Review* (1836):—"The ceremony of "initiation takes place at night. The oath of secrecy is taken before an idol, and "a sum of money given to support the general expense. There is likewise a "ceremony called *kuo-keaou*, 'passing the bridge,' which bridge is formed of "swords, either laid between two tables, or else set up on their hilts and meeting "at the points, in form of an arch. The persons who receive the oath take it "under this bridge, and the *ye-ko*, or chief brother, reads the articles of the oath, "to each of which an affirmative answer is given by the new member; after which "he cuts off the head of a cock, which is the usual form of a Chinese oath, "intimating 'thus perish all who divulge the secret.' Some of the marks by "which they make themselves known to each other consist of mystical numbers "of which the chief is the number three. Certain motions of the fingers constitute "a class of signs. To discover if one of the fraternity is in company, a brother "will take up his teacup, or its cover, in a particular way with three fingers, and "this will be answered by a corresponding sign. They have a common seal, "consisting of a pentagonal figure, on which are inscribed certain characters in a "sense understood only by the initiated."

Bro. Gordon Hills *writes* as follows, in reply:—

I am indeed gratified at the kindly comments which my paper has evoked from the W.M. and other Brethren who contributed to the discussion. Their communications touch on so many and varied subjects that one has to summon up

all one's resolution in order to refrain from straying off down the pleasant by-paths they suggest. I must now only attempt to deal briefly with some of the points that are raised.

To Bro. Hextall's list of Tylers' Uniforms may be added the Coat provided for the Tyler of the Grand Lodge at York, December 11th, 1775 (*A.Q.C.* xiii., 104). Twyford is indeed a village with old-world associations, and as to Druidical remains, the church tower itself is said to cover a stone circle of those days, whilst the churchyard boasts the more recent adornment of an ancient yew-tree of fine proportions. Wherwell, too, is just the place for legendary lore to survive the bustle of more prosaic times, as there they still tell the story of a cockatrice which years ago desolated the neighbourhood. So deadly was this creature that its mere glance—like the sight of Medusa's head—was sufficient to cause death, until some local worthy coaxed it to look at itself in a glass; it succumbed to vanity, and the look caused its own death!

Bro. Wonnacott's idea that attention should be paid to tricks played upon newly-entered apprentices in various trades suggests a very interesting field for enquiry in the town and village life of the past. It is curious to note that some observances which might appear to have originated merely in joviality, sometimes degenerating into mere horseplay, may be found to be of very different derivation. I recollect that I came across a reference in some old Lodge proceedings, published, I believe, in *A.Q.C.*, to what sounded like a profane travesty of baptism. It took place after Lodge proceedings were over—wine was poured over the candidate's head; yet the ancient investiture of a King of Arms, Garter or otherwise, included, I believe, pouring a cup of wine over the officer's head.

The incidents in the lives of the Saints which led various trades and callings to claim them as their patrons are often, as Bro. Levander points out, very vague and difficult to determine. A reference in my paper to Farriers toasting the memory of St. Clement as the first man to shoe a horse shows an evident confusion with St. Eloi (also known as Eligius and Lo), who had a definite association with their Craft, whilst St. Clement's connection was through his patronage of *anchor* forgers and so of smiths in general. St. Eloi, like St. Dunstan, was an expert metal worker himself, and the story goes that a horse was brought to him to be shod, but, being possessed by the devil, it kicked so furiously that no one could approach it. The Saint, however, was quite equal to the occasion; he cut off the leg, then put on the shoe, and completed the incident by miraculously rejoining the leg to the horse. The idea of a relationship between St. Clement and St. Catherine is purely a vulgar error, probably arising from the observance of the festivals occurring practically together; the Saints were not contemporaries, St. Clement living about A.D. 100 and St. Catherine about A.D. 300.

Bros. Elkington and Bernays have made interesting contributions to the discussion which come with special force from members of some of the venerable City Companies to which my paper referred, Bro. Bernays, too, being a member of the Carpenters' Company, to which particular attention has been devoted. Bro. Calvert's communication offers several interesting and suggestive additions to the matter under consideration and whets an appetite for further information. We must hope that he will further pursue his researches on those lines, and put on record the results as well as references to his authorities for our future guidance.



Photogravure by Annan & Sons. Glasgow.

Photograph by The Pembroke Studios 133-5 Oxford Street. London.

W. J. Songhurst

1915.

BRO. W. J. SONGHURST.

DESIRE has been expressed for an opportunity to our members and brethren to make themselves acquainted with the features of the Secretary of the Quatuor Coronati Lodge, with whom, in that capacity, they have been in correspondence for nearly ten years; and his portrait is presented herewith. The following particulars of his Masonic career will be of interest.

Brother William John Songhurst was initiated in the Ionic Lodge No. 227, London, in February, 1888. His progress in Office was retarded by absence in the United States and Mexico during three successive Winters, but in 1894 he was installed Master of the Lodge. In 1897 he was a founder of the Alleyn Lodge No. 2647; in 1904 a founder of the Semper Vigilans Lodge No. 3040, whose membership is drawn from the Chartered Institute of Secretaries; and he is also a founder of St. Catherine's Lodge No. 3743, formed for those Freemen of the City of London who are members of the Worshipful Company of Turners. In 1893 he was exalted to the Royal Arch in the Royal York Chapter of Perseverance No. 7, subsequently joining the Panmure Chapter No. 720 (now the Globe Chapter No. 23), in each of which he passed the principal Chairs. Brother Songhurst has served continuously as an elected member of the Committee of General Purposes of Grand Chapter since 1903. In 1907 he was appointed Assistant Grand Director of Ceremonies in Grand Lodge, receiving in the same year the Collar of Past Assistant Grand Director of Ceremonies in Grand Chapter, and in 1914 was promoted in the latter to Past Assistant Grand Sojourner. He is a Patron of the three Central Masonic Charitable Institutions, and has served twenty-one Stewardships for each.

In the Ancient and Accepted Rite, Brother Songhurst was perfected in the Invicta Chapter Rose Croix No. 10 in 1893. In 1897 he became a founder and First Sovereign of the Alleyn Chapter No. 139, being admitted to the 30° in the following year. In 1902 he was advanced to the 31°, and in 1912 received the further distinction of 32°.

In 1897 he was installed a Knight Templar in the Bard of Avon Preceptory No. 127, occupying the Chair of Preceptor in 1905, as well as in the Priory of the Order of Knights of Malta attached thereto.

In 1895 he was advanced to the degree of Mark Master Mason in the Hibernia Lodge No. 431, being installed as Master thereof in 1900. He subsequently joined the Grand Master's Lodge. His elevation as a Royal Ark Mariner took place in 1896, in the Mother Lodge moored to St. Mark's Lodge No. 1, and he afterwards joined the Prince of Wales' Ark Mariners' Lodge No. 4, passing the Chair of C.N. in due course. In the Grand Lodge of Mark Master Masons, Brother Songhurst was appointed Junior Grand Deacon in 1912.

As a Knight of Rome and of the Red Cross of Constantine, he was regularly admitted, received, constituted and installed in the Plantagenet Conclave No. 2 in 1899, receiving the degree of K.H.S. and St. John in the following year. In

1907 he received the appointment of Grand Organist in the Grand Senate, and in 1913 was promoted to the Office of Grand Chamberlain in the Grand Council and Grand 1st Lieutenant in the Patriarchal Council.

Under the Grand Council of the Allied Masonic Degrees, Brother Songhurst in 1899 received the Degrees of St. Laurence the Martyr, Knight of Constantinople, Knight of the Red Cross of Babylon, Grand Tyler of King Solomon, and Grand High Priest, in the Four Kings' Council No. 7, and after filling the Chair as Master was appointed Grand Standard Bearer in 1904, and Grand Senior Deacon in 1914.

As a Most Excellent, Royal, Select, and Super Excellent Master, he was admitted in the Constantine Council No. 2 in 1899, being appointed to the rank of Grand Captain of the Guard in 1909.

To the year 1899 also is dated his membership of the Royal Order of Scotland, to which he was admitted in the Grand Lodge in Edinburgh, subsequently becoming a joining member of the Provincial Grand Lodge in London.

The Degrees of the Order of the Secret Monitor were taken in 1896 in the Horatio Shirley Conclave No. 5, and he served the Office of S.R. in this as well as in the Earl of Warwick Conclave No. 29, of which he was a founder. After acting as Grand Steward, he was appointed Grand Standard Bearer in 1898.

In the Rosicrucian Society (Societas Rosicruciana in Anglia), Brother Songhurst was admitted a member in the Metropolitan College in 1899, and for over ten years held the Office of Secretary. His advancement to the ninth Grade, Magus *honoris causa*, took place in 1907.

In 1908 Brother Songhurst was admitted a member of the Oriental Order of Light.

Our Brother's connection with this Lodge commenced in 1894, when he joined the Correspondence Circle, and had the privilege of the personal friendship of the first Secretary, Brother George William Speth. In 1906 he was elected a member of the Lodge, and on the retirement from Office of Brother William Harry Rylands, was appointed Secretary, having for the previous three years acted as Assistant Secretary and Librarian.

It is fitting that the grateful sense we entertain of the services Brother Songhurst has rendered to Quatuor Coronati Lodge No. 2076, and the esteem and regard we have for him, should find more than formal expression in the pages of our *Transactions*.

W. B. HEXTALL, W.M.

THE INTERNATIONAL COMPACT, 1814.

BY BRO. W. J. CHETWODE CRAWLEY, LL.D., D.C.L.,
Grand Treasurer, G.L., Ireland.

THE Centenary of the consolidation of the United Grand Lodge of England in 1813 has gained reflected interest through the approaching Bicentenary of the foundation of the Premier Grand Lodge of England in 1717.

Already, the *Transactions* of our Lodge have been enriched by exhaustive articles on the *Lodge of Promulgation* which preceded, and the *Lodge of Reconciliation* which succeeded the actual Union.[1] In the former of these invaluable articles, our Worshipful Master has adequately related the *Proceedings* by which the Lodge of Promulgation sought to assure itself of the "Variations in the established forms,"[2] which had called it into being. Two of these "Variations," it would seem, assumed such proportions in the eyes of the Lodge as to warrant allusion to them in the *Minutes* as Ancient Landmarks.

In the second article, our eminent S.W. has similarly recorded the steps by which the Lodge of Reconciliation facilitated the return of the Lodges to "the established forms" that had earned the title of Antients for the Brethren that practised them. Under the new conditions, these old-fashioned Ceremonies, now enjoined on the Lodges that had so long disused them, were disseminated by the United Grand Lodge of England in Ample Form assembled. How these conditions came to be theoretically recognised, and how they came to be practically enforced may now be gleaned from the labours of our W.M. and S.W., to whom the warmest thanks of every student are due.

Be it remembered, that in the acceptance or rejection of these admitted "Variations" lies the propriety of the popular titles "Antient" and "Modern" as applied to two of the four or five legitimate Grand Lodges that existed in England during the latter half of the eighteenth century. Be it remembered, too, that the epithet "Modern" was not at first used or intended as a term of reproach. The earliest known use of the epithet was by an adherent of the Grand Lodge that had adopted the Variations. His object was, apparently, to attest the progressive character of Freemasonry, and to assert its capacity to adjust itself to the higher social tone to which it had attained. A glance through the controversial literature of *both* the rival Grand Lodges in question cannot fail to reveal the essential difference between the social points of view affected by the authors on each side. The social tendency of the Moderns' Lodges was towards fashionable

[1] *A.Q.C.*, vol. xxiii. (1910), p. 57: p. 215. The article on *The Lodge of Promulgation* is especially noteworthy, as in it our learned W.M. has broached an original hypothesis, to the effect that the phrase "*Two* Ancient Land Marks" embodied a clerical error in the *Minutes* of the Lodge. Our W.M. has supported the hypothesis with the utmost skill and ingenuity, but the explanation seems superfluous, in view of the known facts.

[2] *G.L. Constitutions* (Noorthouck) 1784, p. 240. *note;* where the phrase, already current in *The Freemasons' Calendar*, and other accredited publications, appears with the formal sanction of Grand Lodge itself.

Dinner-Clubs; the social tendency of the Antients' Lodges was towards Industrial Friendly Societies. As might be expected, the higher social status of the premier Grand Lodge gave its champions a great advantage in the literary arena. Though the enthusiasm of the Antients could not be questioned, and the reality of their contention was ultimately admitted, the story of their existence was left to be told by rivals, who could not but tell it to suit themselves. The literary ascendancy thus started could not be set aside at a stroke. Just as English Brethren during the generation before the Union had depended for historical information on William Preston's *Illustrations of Masonry*, so in the generation after the Union they were dominated by publications of which the Rev. Dr. George Oliver's volumes may be taken as leading specimens. Thus, until our own day, the story of the Union of the Lodges was accepted as told by the Rev. Dr. Oliver and his copyists who could not but tell it from the Moderns' point of view. No Masonic author has ever written with more honest zeal, or exercised wider influence, or published more numerous volumes than the Rev. George Oliver, D.D. His voracious enthusiasm and effusive eloquence set their seal on his too numerous publications. In his case, it is no infrequent occurrence to find the opinions and assertions of one of his volumes rebutted by the opinions and assertions of some other of his volumes. A notable instance supplies itself in the Rev. Dr. Oliver's treatment of the R.A. Degree, of which the Installation Ceremony figures as one of "the two Landmarks" involved in the settlement of the Union. In his well-known *Letter to Dr. Crucefix on the R.A. Degree*—perhaps the most widely circulated of his lesser publications—the Rev. Dr. Oliver bases the whole of his argument on the assumption that the Degree had been introduced from France by the Chevalier Andrew Michael Ramsay.[1] In *The Freemason's Treasury* (Lecture xlvii., p. 298), the supposed evidence on which that assertion was founded is admitted to be groundless. Dr. Oliver's historical researches had, as usual, been swamped by his rhetorical outbursts.

In order that the reader of to-day may understand the light in which the give-and-take of the Union was regarded by the Brethren of one hundred years ago, it is desirable to recall the sequence of events which had then induced and enforced the belief that the Antients were the Conservators of Ritual.

As soon as the "premier Grand Lodge of the World" had been started on St. John's Day in Winter, 1717, for the government of "The Lodges in and about the Cities of London and Westminster," the novelty commended itself to the Lodges outside those Cities. The time was manifestly ripe for such a change. Accordingly, within the next few years, we find the following independent Grand Lodges established among the the English-speaking Craft:—

I. The Grand Lodge of Ireland (Dublin),
St. John's Day in Summer (June 24th), 1725.

II. The Grand Lodge of *All* England (York),
St. John's Day in Winter (Dec. 27th), 1725.

[1] *Some account of the Schism . . . showing the presumed origin of the R.A. Degree, in a letter to Robert T. Crucefix, LL.D., by the Rev. George Oliver, D.D.* London, R. Spencer, 1847. Followed by a second letter on *The Insignia of the Royal Arch:* same publisher, 1847.

III. The Grand Lodge of Munster (Cork),
St. John's Day in Winter, 1726.

and IV. The Grand Lodge of Scotland (Edinburgh),
St. Andrew's Day (30th November), 1736.

To the foregoing might be added, if we can take at its face value Benjamin Franklin's *Pennsylvania Gazette*, No. 187,

V. The Grand Lodge of Pennsylvania (Philadelphia),
St. John's Day in Summer, 1732.

These independent Grand Lodges had not been founded by any delegation of authority from the premier Grand Lodge. Their origin sprang from a deeper source. They were organized by separate Bodies of Freemasons to give expression to the new views of Tolerance in Religion and Politics that had come into being with the English Revolution.

The newborn Grand Lodges admittedly aimed at working a common Ritual, embodying the Legends and Ceremonies that had found favour with the premier Grand Lodge. In order to secure such a general acceptance, the new-fashioned Ritual cannot have introduced anything that would clash with the traditions of the Operative Craft. We may take it as following the line of all similar legendary expositions, in that it provided a Novitiate, preceding a Loss and a Recovery. The inference holds good whether the Legend is regarded as a survival from Mediæval times, or as a novelty, introduced for didactic purposes at the time of the Revival.

The wave of curiosity engendered by the ostentatious Mystery of the New Ritual begat in its turn a backwater of Exposures, Revelations, and spurious Rituals, of which Prichard's *Masonry Dissected* (1730) may be taken as the type. This backwater overspread the Cities of London and Westminster, but failed to make any headway in Dublin, Edinburgh, or even York. Consequently, when the Grand Lodge in London sought to stem the tide of Spurious Rituals by adopting sundry "Variations in the established forms," the alterations found no footing outside the two-score Lodges, or so, that made up the jurisdiction of the "Grand Lodge for the Cities of London and Westminster."

The "Variations," thus introduced, comprised among sundry changes designed to prevent the entry of local impostors, a complete transposition of the 'tokens' of the E.A. and F.C. Degrees. This transposition, of necessity, involved an equally complete inversion of the Ceremonial and Symbolism of the Novitiate. Naturally, this wholesale demolition of traditional barricades seemed unjustifiable to Brethren who had been used to regard the Degrees and their Symbolism as Ancient Landmarks.

Looking back from our coign of vantage, we can well understand how an enthusiastic Scottish or Irish Brother — say, a William Preston or a Laurence Dermott, for choice — could not fail to be shocked by the unexpected, and, so far as he knew, unwarranted mutation of usages that purported to date from Time Immemorial.

Here, then, we have "one of the Two Landmarks" that loomed largest in the eyes of the Brethren charged with the duty of steering the Craft back to its former bearings.

Still more clearly marked is the importance attached to "the Ceremony of Installation of Masters" by the Brethren of a hundred years ago. How such weight came to be ascribed to a Ceremony long left in abeyance by the very Brethren who now proclaimed it to be a Landmark, approaches the inexplicable, unless it be conceded that the Grand Lodge of the Antients had been in the right all along, as far as that point is concerned.

The case stands thus. The Lodge of Promulgation was expressly commissioned, not by the Grand Lodge of the Antients, but by the "regular" Grand Lodge of England for the recognition and maintenance of the Ancient Landmarks. The words of the Warrant are "for the purpose of Promulgating the Ancient Land Marks of the Society." The Lodge, thus empowered, passed a formal Resolution that "the ceremony of Installation of Masters is one of the two Landmarks that ought to be observed." The language is unmistakable. Only two Landmarks were in question. The first has already been disposed of, by recognising and redressing the "Variations" in the preparatory E.A. and F.C. Degrees that stand for a Novitiate. The second of the Landmarks in question refers to the stage after the Novitiate, and deals with the Installation Ceremony without which the R.A. Degree could not be attained. Even if there were then, as there are now, two perfectly distinct R.A. Legends, the necessity of recognising the Installation Ceremony was none the less on that account, for it was equally indispensable in either form. It follows that, by confining its dictum to the rehabilitation of the Installation Ceremony, or "Pass'd Master's Degree," or "Chair Degree," as it was loosely and indifferently called, the Lodge of Promulgation escaped the irksome task of determining between two competing methods of communicating the Descent and the Ascent corresponding to the Loss and Recovery that formed the gist of the Ancient Mysteries.[1]

In plain English, the premier Grand Lodge had admittedly modified the Work of the Craft for reasons which seemed adequate at the time, and had thereby come to be known, in common speech, as the Grand Lodge of the Moderns. For kindred reasons, the same Grand Lodge had allowed the Installation Ceremony of Worshipful Master, or its equivalent, the Pass'd Master's Degree, to fall into desuetude. The disuse of the Chair Degree, in its turn, involved the disuse of the R.A., to which it was universally regarded as a necessary preliminary.

The practice of the foregoing "Variations" combined with social tendencies to separate the premier Grand Lodge, not only from the Sister Grand Lodges of the British Isles, but from all the English-speaking Grand Lodges of the World. The isolation grew more complete year by year. By the year 1804 the published *Lists* of the premier Grand Lodge had ceased to cite or to claim fraternal recognition by any English-speaking Grand Lodge at home or abroad. On the other hand, the official *List of Lodges* published in the same year by the estranged

[1] The distinction in sense that had originally lain between the actual "Past Master" and the virtual "Pass'd Master" could make no headway against the similarity in sound. The Past Master was a Brother who had "served his just and lawful time" as W.M. of a Lodge, and had thereby qualified for the completion of the Master's Degree. The "Pass'd Master" was a Brother who had been passed through the so-called Chair Degree, and had thereby been entrusted with certain equivalent Secrets. The epithet Past is an adjective, conveying the idea of time expired: the epithet Pass'd is a participle conveying the idea of motion completed. Such verbal niceties did not trouble the Brethren of the eighteenth, or any other, century.

Grand Lodges of the British Isles embraced, in the closest fraternal relations, such widely-spread organizations as

The Grand Lodge of Pennsylvania;
,, ,, ,, ,, Massachusetts (Boston);
,, ,, ,, ,, New York;
,, ,, ,, ,, Niagara (Lake Erie);
,, ,, ,, ,, Maryland (Baltimore);
,, ,, ,, ,, South Carolina (Charleston);
,, ,, ,, ,, Virginia;

together with a host of Provincial Grand Lodges girdling the globe from Andalusia (Gibraltar) and Fort William (Calcutta) to Halifax (N.S.) and Jamaica (W.I.). In the actual Ceremony of the Union, the representatives of Sister Grand Lodges put forward by the premier Grand Lodge evoked surprise at their appearance, rather than appreciation of their services.[1]

Thus it came about that the premier Grand Lodge of England recognised its position as Grand Lodge of the Moderns, and coalesced with the Grand Lodge of the Antients, thereby bringing itself once again into fraternal relations with the Grand Lodges of Ireland and Scotland.

The Act of Union, by which this was accomplished, is remarkable as conceding all the points for which the Grand Lodge of the Antients had contended. It was by an unequivocal surrender on the part of the Moderns that fraternal intercourse between them and the other Grand Lodges of the United Kingdom was restored after an interruption of many years. The perspective of a hundred years enables us to see the comparative triviality of the differences that estranged our forefathers in the Craft. Combatants are liable to overlook the worthlessness of the stake in the ardour of the fray. The allied Grand Lodges that made common cause with the Antients did not lay down their arms till they had ascertained, by actual inspection, the completeness of the surrender. The details of this actual inspection are commemorated in THE INTERNATIONAL COMPACT.

As a consequence of the previous estrangement, a formal INTERNATIONAL COMPACT became necessary to admit the newly-formed United Grand Lodge of England to the fold. The sister Grand Lodges, which had so stoutly backed up the Antients, had the right to be assured that the union with the Moderns had not endangered the points—one can hardly call them the principles—for which they had contended. As a matter of fact, they did so assure themselves at an International Conference held in London, in June and July, 1814. The Irish and Scottish representatives ascertained by "strict Masonic examination," that the "THREE GRAND LODGES were perfectly in unison" on Esoteric Ritual, or, as they phrased it, "on matters which can neither be written nor described." This means, of course, that, by the abandonment of the "Variations" characteristic of the

[1] The disuse of the "Virtual Past Master's Degree," or "Chair Degree," in the British Isles has in no way interfered with its continued use in the United States, especially in the older Jurisdictions, whose Freemasonry attests its Ancient origin. As a matter of historical fact, the Virtual Past Master's Degree remained in force in Ireland till 16th November, 1864, when it "was dispensed with for the future" by the Grand Royal Arch Chapter of Ireland, which was then setting its house in order after the failure of its attempt to substitute Z., H., and J. for H.P., K., and C.S., with all that is meant by such a substitution.

Ritual of the Moderns, the work of the newly-formed United Grand Lodge had been brought into conformity with that which had previously been common to all the other Grand Lodges of the British Isles.

The International Representatives, having thus made themselves certain of the conformity of the United Grand Lodge in matters of Ritual, embodied a statement to that effect in the preamble to the record of their deliberations, and treated the fact as a basis for admitting the new Grand Lodge to the full fraternal reciprocity of Grand Lodges. It is the document by which this was accomplished that we now propose to lay before the readers of our Lodge, already prepared for its purport by the illuminating labours of our W.M. and our S.W.

The INTERNATIONAL COMPACT can claim to be the most important official document promulgated among English-speaking Freemasons during the current century. The only similar document that can vie with it in importance is that embodying the ARTICLES OF UNION that preceded it in 1813. The vital concern of the ARTICLES OF UNION affected, in the first instance, only the comparatively small section of Freemasons that held with the Grand Lodge of the Moderns. Speaking roundly, three out of every four Freemasons in the British Isles held with the Antients, and the question for them was that which the International Conference was convened to decide.

So little account is taken, in our stock Histories, of the numerical preponderance of English-speaking Freemasons who did not recognise the claims of the Grand Lodges of the Moderns, that it is worth while to point out the irrefragable nature of the testimony that supports the statement. Taking the year 1805 at random, a year or so after "Mr. Harper," Deputy Grand Master of the Antients, had been expelled by a unanimous vote of the Moderns, we find a total of 1908 working Lodges on the Registers of the four Grand Lodges exercising jurisdiction in the United Kingdom. The GRAND LODGE OF IRELAND, by far the greatest of the four, claimed 815, exclusive of Lodges known to be dormant or extinct. The number on the Roll of the GRAND LODGE OF SCOTLAND was 284, as nearly as can be ascertained. The GRAND LODGE OF THE ANTIENTS itself had 258 subordinate Lodges on its books. All these Lodges worked in harmony and unison, pointedly proclaiming themselves to be Antient Freemasons. On the other side, the jurisdiction of the GRAND LODGE OF THE MODERNS, according to that most accurate of statisticians, our late Bro. John Lane, extended over 551 Lodges, of which only 355 were in the British Isles. These were the proportions for 1805, and can be taken as substantially those for any year between 1800 and 1813. In the British Colonies, and in the United States of America, the disproportion cannot well have been less, and was constantly increasing. All of these Grand and quasi-Grand Bodies were affected by the INTERNATIONAL COMPACT, entered into by the Mother Lodges from whom they all hailed, directly or indirectly, and by whose action they were bound.

The version here published is that preserved in the archives of the Grand Lodge of Ireland. As far as can be ascertained, it has remained for the present writer to bring the document within the reach of the ordinary Masonic student, although unusual pains were taken at the time by the Grand Lodges concerned to record the ratification of THE INTERNATIONAL COMPACT. At the Stated Communication of the Grand Lodge of Ireland, held on 1st December, 1814, "The Right

"Worshipful and Honourable A. H. Hutchinson, D.G.M., on the Throne, "attended by R.W. Bro. [Rev. J. A.] Coghlan [Grand] Chaplain, R.W. Bro. "[R.] Handcock [D.D.], Grand Secretary, R.W. Bro. [H.] Townshend, Grand "Treasurer," the INTERNATIONAL COMPACT was submitted to our Grand Lodge, and formally ratified, as appears from the following Resolution:—

"Ordered,

"That the International Commission be entered on the Transactions of Grand Lodge, with the same care as now agreed on: which is to be notified to His Royal Highness the Duke of Sussex."

(Signed)

Accordingly, the subjoined COMPACT was inserted on the Minutes, and remains in force to this day:—

INTERNATIONAL COMPACT
BETWEEN THE GRAND LODGES OF
ENGLAND, IRELAND, AND SCOTLAND.
CONCLUDED JULY 1814.

"At a Conference held in FREEMASON'S HALL, LONDON, on Monday, the 27th June, and continued by adjournment to Saturday, the 2nd of July, 1814, And of Masonry, 5814;

Present:—

The M.W. His Royal Highness THE DUKE OF SUSSEX, Grand Master of Masons in England.

The M.W. His Grace THE DUKE OF LEINSTER, Grand Master of Masons in Ireland.

The M.W. the Right Honourable THE EARL OF DONOUGHMORE, Past Grand Master of same.

The M.W. the Right Honourable LORD KINNAIRD, Grand Master of Masons in Scotland.

The R.W. the Right Honourable THE EARL OF ROSSLYN, Past Deputy Grand Master of same.

The R.W. the Right Honourable LORD DUNDAS, Deputy Grand Master of Masons in England.

The R.W. JAMES PERRY, Past Deputy Grand Master of same.
The R.W. JAMES AGAR, Ditto. ditto.
The R.W. THOMAS HARPER, Ditto. ditto.
The R.W. ARTHUR TEGART, Past Grand Warden of same.
The R.W. JAMES DEANS, Past Grand Warden of same.
The V.W. WILLM. H. WHITE, } Grand Secretaries of
The V.W. EDWDS. HARPER, } same.

"His Grace the DUKE OF LEINSTER, LORD KINNAIRD, the EARL OF DONOUGHMORE, and the EARL OF ROSSLYN, having been appointed a deputation from the GRAND LODGES OF IRELAND and SCOTLAND to the

GRAND LODGE OF ENGLAND, to settle the points of communion, intercourse, and fraternization among the three GRAND LODGES of the United Kingdom, to ascertain the identity of Obligation, Description [Discipline?], and Practice, and to form such Regulations for the maintenance, security, and promotion of the Craft as should appear to them advisable, His Royal Highness desired the attendance at this assembly of His Deputy Grand Master and the Commissioners of the Union, recently effected between the fraternities of Masons in England (now happily incorporated in one), together with the Grand Secretaries of the same.

"The Assembly was opened by reading the Minutes of the Grand Lodges of Ireland and Scotland, appointing the deputations, and the correspondence of the Three GRAND LODGES on the same, together with the ARTICLES OF THE UNION, in which it is earnestly desired that this correspondence, uniformity, and communion should take place. Upon a strict Masonic examination on matters which can neither be written nor described, it was ascertained that the THREE GRAND LODGES were perfectly in unison in all the great and essential points of the Mystery and Craft, according to the immemorial traditions and uninterrupted usage of Ancient Masons, and they recognized this unity in a fraternal manner.

"After which they came to the following Resolutions unanimously:—

"1st. It is declared and pronounced that pure Ancient Masonry consists of three Degrees, and no more, viz.:—those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Chapter of the Holy Royal Arch.

"This latter part relative to the Supreme Chapter, the undersigned promise to state to their respective Grand Lodges, when they will communicate to the M.W. His Royal Highness the Duke of Sussex the result of their proceedings, for the information of His Grand Lodge.

"2nd. That a constant fraternal intercourse, correspondence, and communion be for ever maintained on the principles which were recognised in 1772 between the THREE GRAND LODGES of England, Ireland, and Scotland. That the proceedings of each GRAND LODGE be regularly transmitted to one another (where the same can be communicated by writing, or otherwise, be made known by special mission), so that they may all examine, discuss, and concur in such resolutions as may be judged essential to the security and welfare of the Craft.

"3rd. That as the Eternal Truths upon which Masonry was originally founded (and which have given it a duration beyond all written record), can neither be changed or improved, it is the solemn determination of the THREE GRAND LODGES of England, Ireland, and Scotland, by a strict and sacred adherence to the simplicity, purity, and order of the Ancient Traditions and Principles, to entitle the Fraternity in the United Kingdom to the continued protection of every wise and enlightened Government, and particularly to the favour and

patronage of the illustrious House of Brunswick, under the Royal branches of which they have risen to their present flourishing condition.

"4th. That each Grand Lodge shall preserve its own limits, and no Warrant shall be Granted or Revived by any one of these parties for the holding of a Lodge within the jurisdiction of either of the others. That in case any one of their respective Military Lodges, being in the course of service resident, for a time, within the limits of either of the others, it shall continue to make its return to its own Grand Lodge, but shall be recognized, visited, and have the right of visitation and intercourse with the Regular Lodges where it may happen to be: it being understood, and positively stipulated and enacted, that no such Military Lodge shall initiate, pass, or raise any person or Brother who does not actually belong to the Battalion or Regiment to which the said Lodge is confined; and, further, that the present practice, with respect to Lodges established in distant parts under either of the THREE GRAND LODGES, shall continue on the present footing.

"5th. That for the security of the intercourse which so happily subsists among the Brethren of the THREE GRAND LODGES, and also to guard the Funds of Benevolence from irregular and improper applications for relief, it is judged necessary that each of the THREE GRAND LODGES shall fix a sum, under which no Grand Lodge Certificates shall be granted, and that no Certificate or Diploma shall be granted to any Brother applying for the same, without his procuring a Certificate signed in open Lodge by the Master, Wardens, and Secretary specifying the respective days on which he received the various Degrees after due examination as to his qualification.

"And it is expressly Agreed and Resolved:—'That no member 'of any one of the THREE GRAND LODGES, or of Lodges holding of them 'respectively, shall be entitled, as a matter of right, to admission into 'the Lodges of either of the other two, or to relief from the Funds of 'Benevolence without being furnished with a Grand Lodge Certificate, 'or Diploma, from the Grand Lodge to which his particular Lodge 'belongs.'

"And the Grand Secretaries having laid before this Assembly a letter from a person of the name of 'A. Seton,' describing himself as 'The Deputy Grand Secretary' of a Society calling themselves 'The Ulster Grand Lodge,' which has been set up without the sanction or authority of the GRAND LODGE OF IRELAND, it was unanimously Resolved and Agreed, that members from Ireland, holding and possessing Certificates from the Grand Lodge of which His Grace the DUKE OF LEINSTER is the present Grand Master, can alone be admitted to any Lodge or Fraternity of Masons, holding of the THREE GRAND LODGES, or be entitled to relief from the Funds of any one of them; it being the practice, and invariable law, that there can be but one

Grand, or Mother, Lodge holden in each of the Three Countries; and that no Assembly, Convocation, Meeting, or Lodge, called or held in any place within the Jurisdiction of either of the Three Established Grand Lodges, without their several Warrants, can be recognized or suffered to exist, the same being contrary to the Ancient Laws and Constitutions of the Fraternity.

"6th. That it being of vital importance to the well-being of the Craft that the Ancient Rules for the initiation of members be most strictly and peremptorily observed, not only as to the moral character of the Individuals to be admitted, but as to their knowledge in their gradual advancement, it is Resolved that the Three Grand Lodges shall in their circular communications, with their respective Lodges, enjoin the necessity of conforming to these Rules, and that upon no occasion, and under no pretext of emergency, shall they be departed from, except by special dispensation from the Grand Masters respectively.

"7th. In consequence of a communication under date of the 8th of April last, made at this Conference by the M.W. the Duke of Leinster, Grand Master of Ireland, and the M.W. Past Grand Master the Earl of Donoughmore, the undersigned call upon the Brethren to attend most particularly to these Resolutions, the importance of which must be evident to the Fraternity in general, who from motives of attachment to the welfare of the Craft at large, as well as to the value necessarily entertained to each individual Brother in regard to his own private character, are interested that it should be known all over the surface of the inhabited Globe, that their principles, absolutely discountenancing in all their meetings every question that could have the remotest tendency to excite controversy in matters of religion, or any political discussion whatever, have no other object in view but the encouraging and furthering of every moral and virtuous sentiment, as also, of nurturing most particularly the warmest calls of Universal Benevolence and Mutual Charity one towards another. It is this conviction which has procured them, for ages, the protection and esteem of mighty Monarchs and Princes, who have, in consequence of their inquiries, frequently found themselves called upon to unite in fraternal affection with them according to the Rules of the Society, thus adding splendour and dignity under their sanction to their Order.

"In no instance can the veracity of this assertion be more clearly proved than by the great condescension evinced by his Royal Highness, the Prince Regent, on two late occasions, when his Royal Highness not only most graciously accepted of their most Dutiful, Loyal, and Fraternal Addresses, but, on granting them his Royal favour and protection, also allowed himself to be styled and looked up to as the Patron of Free and Ancient Masons, after having for twenty-two years previously presided over the Craft as a Grand Master.

"8th. That these Resolutions be reported to the THREE GRAND LODGES, entered in the Records thereof, and printed and circulated to all the Lodges holding of them respectively."

[Entered on the Minutes of the Grand Lodge of Ireland, 1st December, 1814.]

WHEN THE International Representatives from the Grand Lodges that worked in unison with the Antients had satisfied themselves of the continuous uniformity of the Work so lately fiated by the new Grand Lodge, into which the Antients and Moderns had merged, they lost no time in adopting the famous declaration that the Royal Arch formed a constituent part of the Three Degrees of pure Ancient Masonry. The very first clause in the INTERNATIONAL COMPACT thus gives the formal sanction of the GRAND LODGES OF IRELAND and SCOTLAND to the words of the ARTICLES OF UNION with which Bro. W. J. Hughan's publication of the *Memorials of the Union* has made us familiar. The inclusion of the Royal Arch in the Three Degrees was no new thing with Irish or Scottish Freemasons, nor with four-fifths of English Freemasons. Indeed, the earliest mention of the Royal Arch, earlier even than Dr. Dassigny's pamphlet, belongs to an Irish Lodge. Even at that early date (January, 1743) the Royal Arch seems to have been well established among us, as a part and parcel of Freemasonry. Thenceforward, the Degree reveals itself in quarters so widely separated and so unexpected as to be incompatible with sudden or spurious manufacture. Leaving on one side the enthusiastic comments of Laurence Dermott and the Grand Lodge of the Antients in 1752, the earliest contemporaneous *Minute* of the R.A. Degree conferred in Lodge is found in the records of an independent (or non-Regular) Lodge at work in Fredericksburg, Virginia, U.S.A., in the year 1753. The earliest similar *Minutes* in the British Isles are shared by Lodge No. 220, E.C. (Moderns) Bristol, and Lodge No. 19, I.C., Youghal, under dates 1758 and 1759 respectively.[1] These entries are hard pressed by the recently discovered York Grand Lodge Minute of 1762. Though the Scottish claim of working Excellent and Super-Excellent Degrees at Stirling in 1743 must be dismissed as unsatisfactory, there is no doubt that the Royal Arch Degree spanned the Tweed just as it had spanned the Humber.

Such general acceptance of the R.A. Degree necessitated a larger number of candidates than could be supplied by the Installation Ceremony, if it were confined to actual Masters of Lodges. Consequently, the Virtual Past Master's Degree took the place of the Actual Ceremony. At first, each was regarded as the equivalent of the other. Then, as often happens in matters of Ceremony, the lesser swallowed the greater, and the Virtual Past Master's Degree was administered to all alike as an indispensable preliminary to the R.A. Degree. For example, the two Lodges, one at Bristol and the other at Youghal, mentioned above as possessing the earliest R.A. *Minutes*, never show that any difference was made in the Ritual

[1] The close connection that had lasted for centuries between Bristol and the Munster Seaports has ever been reflected in their Freemasonry. The Bristol Lodges, no matter whence they derived their Warrants, seem to have worked in harmony with the Usages and Ritual of the Munster Lodges. The case before us is an instance in point. The presence of Deacons among the officers of Lodge No. 220 E.C., no less than the acceptance of the Past Master's Degree, bespeaks its concurrence, notwithstanding its Modern Warrant, in the Irish mode of Working, which was necessarily free from the "Variations" that had been adopted by the premier Grand Lodge. *Cf.* Powell and Littleton's *Freemasonry in Bristol*, 1910: a masterpiece in local Masonic History.

of the Degree by the fact that one candidate among the host was an actual Installed Master. Was it worth while, the Lodge seemed to query, to make distinctions in such rare cases, especially when it would involve the verification of certificates and the imposition of fees? The real difficulty for Irish Freemasons lay in the introduction of the "Supreme Chapter" as the proper authority for issue of certificates. This Body was wholly unknown in Ireland, where every Lodge that was empowered to confer the M.M. Degree, claimed and exercised the right to confer its completion in the Royal Arch. An attempt by the Dublin authorities, in 1806, to bring the Royal Arch under the control of those members of Grand Lodge, who were Royal Arch Masons, proved a failure. Nay, it was something worse than a failure, for the unscrupulous Alexander Seton, of whom mention is made in the fifth clause of the COMPACT, instantly used it as a weapon of offence in the rebellion he was exciting against the Grand Lodge of Ireland. Seton's argument was simplicity itself. He pointed out that it was all very well to talk of the advantages of a central authority to control the Royal Arch, but that any such authority would exact fees. All such fees would be deductions from the money pocketed by the Lodges under the existing system. Each Lodge was accustomed to get what it could out of each candidate for the Royal Arch, and to render account to no man. This was an admirable specimen of the *argumentum ad crumenam*, and effective as such arguments usually are, for the time being, at all events. The Supreme Chapter was really part of the machinery of Modern Masons. Although the Antients had a General Grand Chapter, it was a mere shadow, issuing no warrants, and exercising no real control. The chief sign of vitality about it was the manner in which it died. It joined the Grand Chapter of the Moderns on ostensibly equal terms, as though it were of co-ordinate authority. The validity of the R.A. Degree was no longer in doubt: the hitches were confined to questions of executive.

It is the Supreme Chapter that led the International Representatives to add the undertaking to lay the clause before their Grand Lodges, and report the result. As far as the Grand Lodge of Ireland was concerned, the report was uncommonly simple. Like Olaf's chapter on snakes in Iceland, the Duke of Leinster could only report that he had no report to make. It was almost a quarter of a century before His Grace found himself at the head of the Grand Chapter in Ireland.

In England, the lack of proper supervision and control over the R.A. Degree under the conditions was hardly less real, in spite of the nominal Grand Chapters that had been instituted. While the Antients were still under the personal direction of Laurence Dermott, the unqualified admissions to the R.A. Degree had challenged the attention of both Grand Lodge and Grand Chapter. The following Resolutions were thereupon adopted, and officially communicated to all Lodges and Chapters concerned[1]:—

I. GRAND LODGE OF ENGLAND (ANTIENTS).

"Dec. 4, 1771, *Resolved*, THAT no Person for the future shall be made
"a R.A. Mason but the legal Master, or Past Master, of the Lodge,
"except a Brother that is going Abroad, who hath been twelve

[1] *In the year of Masonry, 5771. Rules and Orders, Appendix, 1772.* The collection of *By Laws* comprised in his rare folio was originally issued by the Grand Lodge of the Antients for the guidance of their subordinate Lodges. The two copies in the Library of the Grand Lodge of England seem to be later editions, bearing date 1805 and 1813 respectively.

"Months a Registered Master Mason, and must have the unanimous "Voice of his Lodge to receive such Qualification; and in order to "render this Regulation more expedient, it is further ordered, That "all Certificates, granted to the Brethren from their respective "Lodges, shall have inserted the Day the Brother, or Brothers, "joined, or was made in the said Lodge; and that this Regulation "shall take Place on St. John's, the 27th day of December, 1771."

II. General Grand Chapter (Antients).

"And at a General Grand Chapter, held the 3d of January, 1772, it "was *Resolved*, That those Brethren, who have been introduced "(contrary to ancient Custom) into the Mystery of the R.A. shall "be made (gratis) upon producing a proper Recommendation from "their respective Lodges, to the General Grand Chapter, which shall "or may be convened for that Purpose; such Recommendation to "be signed by the proper Officers of the Candidate's Lodge; and it "is the Intent and Meaning of this Chapter, that no Recommendation "of that Sort shall be signed by the said Officers, without having "first obtained the unanimous Consent of the Lodge for that "Purpose."

No such recognition of the R.A. Degree took place on the part of the premier Grand Lodge, after the disuse of the Installation Ceremony, until the unequivocal recognition in 1813. Indeed, the foregoing Resolutions were issued only seven years after the famous letter in which the Grand Secretary of the Moderns rejected the claims of an Irish Brother on the ground that "Our Society "is neither Arch, Royal Arch, or Antient."[1]

Nothing can be more suggestive than the implied admission, or rather assertion, in the second Resolution, of the legitimacy of the Antients' claim to be regarded as the Grand Lodge of England. In that Resolution it is expressly recited that the fraternal recognition in 1772 took place "between the Three "Grand Lodges of England, Ireland, and Scotland." Now, the only recognition of that year exclusively concerned the Antients. It would almost seem as if the limitation by the numeral "three" was designed by the framers of the Resolution to put an end to any claim that the Grand Lodge unrecognised in 1772 might have made to the title of Grand Lodge of England. Most certainly, the Grand Lodge of Ireland did not officially recognise, in 1772, or at any other time, the claim of the Grand Lodge of the Moderns to the title of Grand Lodge of England.

The Resolution dealing with Military Lodges is peculiarly interesting to Irish Freemasons. The first Military Warrant ever issued came from the Grand Lodge of Ireland in 1732, and the succession of Irish Military Warrants outnumbered those of all other Constitutions put together The earliest regulations dealing with Army Lodges are to be found in the Irish Code of 1768, and incidentally contain the first attempt at limiting the jurisdiction of each Grand

[1] *Ahiman Rezon*, 1778, p. xvi., where the letter is stated to have been issued "about fourteen years ago."

Lodge to its own country. The doctrine of exclusive and perpetual jurisdiction is carried to such an outrageous extreme by some American Jurists that it must be a sore blow to them to find that the limits of jurisdiction are really based on mere convenience, and that the first hint of any such legislation dates from the Irish Regulations of 1768.

Similarly, the Fifth Resolution bids fair to give a shock to certain Masonic theorists who have run wild over the "inherent right" of a Mason to visit. No doubt he has such a right, but so have his Brethren a right to exclude him if he does not conform to the conditions laid down by the Jurisdiction he visits. Our Irish regulation seems to meet the difficulty very fairly. The Worshipful Master is given the right to require the production of a visiting Brother's Certificate whenever he shall deem it his duty so to do. If the visitor can explain satisfactorily why he, a stranger, visiting strangers, did not think it worth while to bring his documentary credentials, the W.M. can, and, no doubt, will, admit any visitor on proper proof. The whole question of Certificates demands attention from Irish Masonic antiquaries. The Grand Lodge of Ireland was unquestionably the first to issue Certificates to individual Brethren, just as she was the first to issue Warrants to subordinate Lodges. Possibly the one follows from the other.

That part of the Sixth Resolution that enjoins careful enquiry into the character of candidates has borne good fruit in Ireland. The practice of the Grand Lodge of Ireland will stand comparison with that of any Grand Lodge. As we attach paramount importance to the moral and social requisites for initiation, so we attach diminishing importance to the physical requirements. Here, again, is a shock to many American purists, who lay absurd stress on physical requirements. We regard ours as speculative—not operative—Freemasonry, and we draw the legitimate inference.

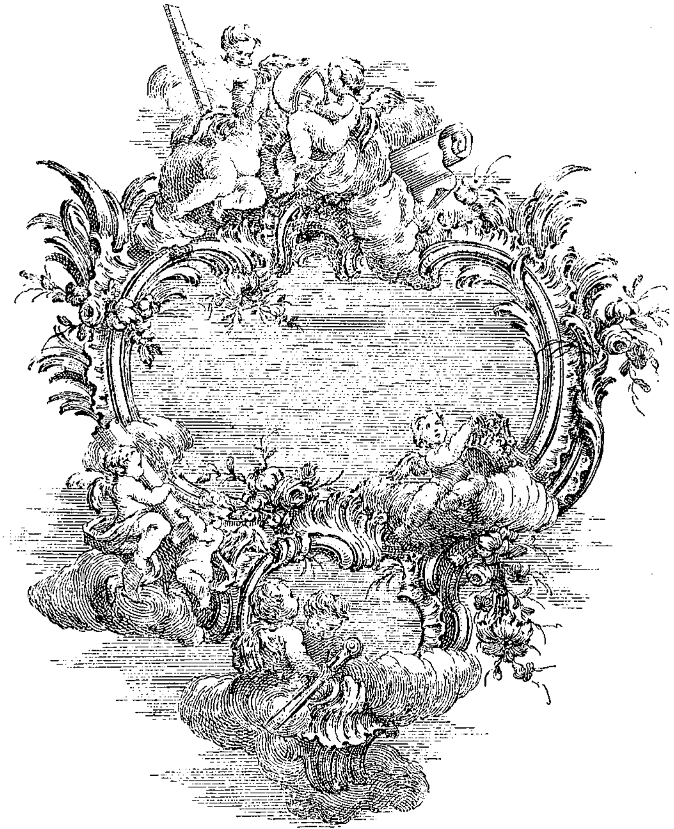
When Freemasonry was a handicraft, the bodily gifts of the workman were necessarily looked to. Now that Freemasonry is a Society for the cultivation of moral and social virtues, it is the intellectual and spiritual equipment of the candidate that should be mainly regarded.

The last Resolution provides for the printing and circulating of this important document. It is proverbially difficult to prove a negative, but no latter-day student of our History seems ever to have seen a complete copy of the International Compact in print until it was published by the present writer. It had dropped as completely out of sight as though it had never been. The only mention of it the present writer has met with is to be found in an article on the Grand Lodge of Ulster, published in the *Freemason*, 18th March, 1893, by that indefatigable student our late Bro. Henry Sadler, Librarian of the Grand Lodge of England. He there quoted, from the *Minutes* in his well-stocked Archives, that part of Resolution VII. that bears on the Ulster Schism, and hinted that at some

more convenient season he might publish the rest of the document. Alas! the hand of Death removed him before that hint was carried into effect. It is to be hoped that his worthy successor in the office of Librarian to the Grand Lodge of England will profit by the hint for the purpose of collating the English and Irish versions. Possibly the Grand Secretary of Scotland may be induced to follow suit with the Scottish version. The unquestionable importance of the INTERNATIONAL COMPACT will justify the publication.

W. J. CHETWODE CRAWLEY.

St. John's Day in Winter, 1914.



NOTES AND QUERIES.

HAS the S.O.S. Call a Masonic Origin?—In a recent number of the *Wireless World* it is pointed out that the distress signal, with which recent maritime disasters has made everybody familiar, has no significance whatever. It is simply a conventional signal. It is pointed out that the popular idea that it is formed of the initial letters of the words in the sentences "Save our souls" or "Send out succour" is quite unfounded. Doubtless the fact that these sentences are used as a sort of mnemonic device by learners of wireless telegraphy has given rise to this popular error. Similar conventional signals are used for calling ships, every vessel provided with 'wireless' having a distinctive call consisting of three letters of the Morse alphabet.

An expert in Morse, who is not a Freemason, has informed the writer that it is not even accurate to say that the signal indicates S.O.S. S, in the Morse alphabet, is represented by three dots; O by three dashes. A dash is equal in length to three dots; and a pause equal in duration to one dash is made after the completion of each letter in transmitting a message in Morse. But the distress signal is not given thus: . . . (pause) — — — (pause) . . . It is given thus: . . . — — — . . ., as if it were one letter of nine elements, instead of three letters of three elements each.

The form of the call and the circumstances in which alone it is permitted to be used have suggested to the writer that it may be nothing more nor less than the G.H.S. of D. cast into a form capable of being transmitted by 'wireless.' The adoption of the three dashes between the pair of three dots was probably due to the fact that that was the only way in which a call capable of being given in a brief space of time and as a continuous or single letter signal could be made to indicate clearly the "three-times-three" character of the signal. Is there any Marconi expert or wireless operator among the readers of these Proceedings who can inform the writer whether his surmise that the origin of the call is Masonic is correct? If this surmise is incorrect, the coincidence is at least extraordinary.

W. P. M. Black,
Glasgow,
P.M. 510, P.Z. 296, Provincial Grand Marshal.

The Order of Malta.—Some time ago, in an article in *A.Q.C.* (vol. xvii., 1913), Bro. Chetwode Crawley was at pains to demonstrate that the Masonic *Order of Malta* was in no way connected with, or descended from, the original *Order of Malta* that had played so distinguished a part in Mediæval Christendom. As a matter of historical fact, the original *Order of Malta* has never ceased to exist, nor has it diverged by a hair's breadth from the ecclesiastical tenets of the olden time.

The *Order of Malta* flourishes at the Vatican, under the ægis of the Pope, just as it used to do in any other of its previous seats. Here is contemporary evidence:—

> DE LA POER.—On morning of August 30, 1915, in London, EDMOND JAMES COUNT DE LA POER, Knight of Malta, H.M. Lieutenant for County of Waterford, beloved husband of Mary de la Poer. Funeral Gurteen le Poer 10 a.m. to-day (Thursday). R.I.P.

The foregoing obituary notice appeared on 2nd and 3rd September, 1915, in the leading Irish newspapers, quite as a matter of course. The deceased was a Count of the Papal States, as well as an orthodox Knight of Malta. The former title was hereditary: the latter dignity required stringent vows of celibacy and Catholicism of the Roman type. But it will be noticed that there has been a modification of the Rule of Celibacy by the Holy See, which has thus shewn itself fully sensible of the altered circumstances of the Mediterranean under British auspices. When the actual *Order of Malta* began to gravitate into a Court of Honour, Monastic rules were permitted to be relaxed.

The standing and reputation of the genuine *Order of Malta* may be gathered from the fact that the late Count de la Poer was the head of one of the oldest and greatest Anglo-Irish families, and that he was, at the time of his demise, H.M.L. of the County of Waterford, which he had also represented in Parliament at Westminster for several years.

Eugenius Philalethes. Robert Samber.—Readers of *A.Q.C.* are familiar with the paper by Bro. Edward Armitage on "Robert Samber," in vol. xi., page 103; and the dedication of *Long Livers—a curious history of such persons . . . with the rare secret of rejuvenescy . . . also how to prepare the universal medicine. Most humbly dedicated to the Grand Master, Masters, Wardens, and Brethren of the most Antient and most Honourable Fraternity of the Freemasons of Gt. Britain and Ireland. By Eugenius Philalethes, F.R.S. . . . London, 1722.* In view of the statement on page 187 that the author had "arrived to the knowledge of a most incomparable secret, Tinctura vitæ Coelestis," this extract from an article on "Midsummer in London a Hundred Years Ago," which appeared in 1874 in *All the Year Round*, *N.S.* xii., 253, may have interest:—

> "The believers in mysticism are not expected to be very clear, but the following advertisement appears to relate to the Elixir Vitæ of the alchemists and necrologists:—'Anyone who is master of the hermetic 'wisdom of the ancient philosophers, and willing to communicate it to 'a faithful student, that favour 'shall be ever very carefully acknow-'ledged by Eugenius Philalethes. Please to send your address, and 'direct it for A.O., to be left at Mrs. Mossmann's, No. 48, Margaret 'Street, Cavendish Square, and you shall be waited on.' We do not find evidence that the hermetic wisdom ever reached the advertiser."

The name of the newspaper which contained the advertisement is not given; and in face of Robert Samber, the reputed author of *Long Livers*, having apparently been born about the year 1682, it seems unlikely that he, then aged over 90, if living, was the advertiser. That the Masonic dedication of 1722 was signed

'Eugenius Philalethes, *Jun.*, F.R.S.,' is not inconsistent with the omission of 'Jun.' so long after; nor is the leaving out of 'F.R.S.' conclusive in itself; but it is the uncertainty attending nearly everything relating to Robert Samber which tempts one to wonder if the advertisement of 1774 may not have been rather a sequence than a mere coincidence.

W. B. HEXTALL.

A Priest-Mason.—The Church of Tydd St. Giles, Cambridgeshire, has an inscription on one of its Norman pillars, of which a reproduction from a



photograph is here given. The following is a transcript:—

✠ CEST . PILER . CVME
NCAT . RICARD . LE . PRE
STRE . PRIMER . PRE
YEZ . PVR . LVI . ✠

and it may be translated as "This pillar commenced Richard the Priest first. Pray for him." A suggestion has been made that the word *primer* should be read in connexion with *Prestre,* making the translation "Arch Priest," but there does not appear to be any justification for this. The Church, which has other interesting architectural features, is mentioned by the Rev. Edward Conybeare in his *Highways and Byways in Cambridge and Ely* (1910), page 415.

W.J.S.

OBITUARY.

IT is with regret that we have to record the death of Brothers:—

Charles John Ashdown, of London, on 3rd April, 1915; a P.M. of the Percy Lodge No. 1427, Newcastle-upon-Tyne, and a member of our Correspondence Circle since June, 1898.

Thomas Abraham Bayliss, J.P., of Warwick, on 21st April, 1915. Our brother held the position of Prov.G.Secretary in the Province of Worcestershire; and in 1912 he was appointed Grand Standard Bearer in Grand Lodge, and Assistant Grand Director of Ceremonies in Grand Chapter. His membership of our Correspondence Circle dated from November, 1899.

John A Charnock, of Birmingham, in May, 1915. The deceased brother was a Past Master of the Hervey Lodge No. 1692, and a member of our Correspondence Circle since June, 1907.

Charles Clarke, of London, in April, 1914; a member of the Hardware Lodge No. 3365, and of our Correspondence Circle since March, 1912.

Edward William Cross, of Portland, Dorset, in January, 1915. Our Brother was initiated in 1875 in All Souls Lodge No. 170, Weymouth. A few years later he moved to Bournemouth and joined the Horsa Lodge No. 2208, from which he received the collar of Provincial Grand Deacon of Hampshire. He afterwards returned to Dorset and joined the Portland Lodge No. 1037. His death removes one of the oldest members of our Correspondence Circle, to which he was elected in March, 1887, his number on the Roll being No. 28.

Ernest Danvers, of Buenos Aires, on 2nd July, 1915. Our Brother was prominent among the British residents in the Argentine, taking a very active interest in all social and charitable undertakings. For twenty-three years he was connected with *The Review of the River Plate*, and during the greater part of the time was Director, Editor-in-Chief, and Co-proprietor of that Journal. He held the offices of Deputy District Grand Master, and District Grand H. in the Argentine, as well as the rank of Past Grand Deacon, and Past Assistant Grand Sojourner of England. His membership of our Correspondence Circle commenced in October, 1905, and by his death we lose one of our most energetic and efficient Local Secretaries.

Ensor Drury, of Sheffield, who was initiated in the Britannia Lodge No. 139, in 1859, and was Master of the Royal Brunswick Lodge No. 296 in 1862. He had held the offices of Provincial Grand Warden, and Provincial Grand H. in West Yorkshire, and had been appointed Past Grand Deacon, and Past Assistant Grand Sojourner of England. In January, 1908, he was elected a member of our Correspondence Circle. His death took place on 29th August, 1915.

Major **G. Ramsey Elliott,** of London; a member of the Elthorne and Middlesex Lodge No. 2094, and of our Correspondence Circle since June, 1913.

Alfred Joyce, of Birchington, Kent, on 5th May, 1915. A Past Master of the Pandyan Lodge No. 2356, Madras, our brother joined our Correspondence Circle in October, 1900.

Colonel **Harry Fawcett Pudsey,** of Sutton-on-Hull, Yorkshire, on 4th September, 1915. He was a member and Past Master of the Kingston Lodge No. 1010, and of the Humber Installed Masters' Lodge No. 2494, and Past Provincial Grand Warden of N. and E. Yorks. In the Royal Arch he was a P.Z of the Kingston Chapter No. 1010, and Past Provincial Grand H. He joined our Correspondence Circle in 1889.

John Henry Roach, of Brighton, on 16th May, 1915; a Past Prov.G.S.B. of Middlesex, and a Past Prov.A.G.So. of Hertfordshire, and a member of our Correspondence Circle since November, 1907.

Joseph Sakakini, of Alexandria, Egypt, on 13th May, 1915. A mason under the Constitution of the Grand Lodge of Egypt, our brother joined our Correspondence Circle in 1906.

Albert Staben, of Johannesburg, Transvaal, in May, 1915; a Past Master of the Commonwealth Lodge No. 958 (S.C.), and a member of our Correspondence Circle from January, 1907.

Lt.-Col. **T. T. Vaughan,** R.A., formerly of India; a member of our Correspondence Circle since May, 1889.

James George Vigo, of London, on 21st March, 1915; a Past Master of the Mizpah Lodge No. 1671, and a member of our Correspondence Circle since October, 1898.

Gustav Adolph Werner Vogeler, of London, on 6th June, 1915. Our brother was a Past Master of the Pilger Lodge No. 238, of which for many years he had held the office of Secretary. His membership of our Correspondence Circle dated from June, 1903.

William Walker, of Sheffield, on 14th April, 1915. Our Brother held office in the Wentworth Lodge No. 1239, and the Milton Chapter No. 1239, and had been a member of our Correspondence Circle since October, 1907.

Thomas Lowndes Washington, of Malta, on 22nd June, 1915. Our Brother held the offices of Deputy District Grand Master and District Grand H. of Malta, and was a Past Grand Deacon of the Grand Lodge of England. He was elected to our Correspondence Circle in March, 1900.

Walter S Whitaker, of East Dulwich, London, on 6th April, 1915. Our brother held the rank of Past Assistant Grand Pursuivant in Grand Lodge, and Past Assistant Grand Director of Ceremonies in Grand Chapter. He had been a member of our Correspondence Circle since March, 1898.

Quatuor Coronati Lodge, No. 2076, London.

PUBLICATIONS.

ARS QUATUOR CORONATORUM.

COMPLETE SETS OF *THE TRANSACTIONS.*—Very few complete sets of *Ars Quatuor Coronatorum*, Vols. I. to XXVII. now remain unsold. Prices may be obtained on application to the Secretary. Each volume will be accompanied so far as possible, with the St. John's Card of the corresponding year; but the Cards for 1887 and 1892 are no longer available.

ODD VOLUMES.—Such copies of Volumes as remain over after completing sets, are on sale to members at 12s. 6d. per volume. *Vols. I., III., VI., VII., VIII., and XIX. are, however, only sold in complete sets.*

The principal contents of these volumes are as under, but many shorter articles, as well as reviews, notes and queries, biographic, and obituary notices, &c., will also be found in each volume.

Vol. I., 1886-1888 (*not sold separately*). On Some Old Scottish Customs, *R. F. Gould;* The Steinmetz Theory Critically Examined, *G. W. Speth;* An Early Version of the Hiramic Legend, *Prof. T. Hayter Lewis;* Freemasonry and Hermeticism, *Rev. A. F. A. Woodford;* On the Orientation of Temples, *Sir C. Warren;* Connecting Links between Ancient and Modern Freemasonry, *W. J. Hughan;* The Religion of Freemasonry illuminated by the Kabbalah, *Dr. W. Wynn Westcott;* English Freemasonry before the Era of Grand Lodges, *R. F. Gould;* Threefold Division of Temples, *W. Simpson;* The Unrecognised Lodges and Degrees of Freemasonry, *J. Yarker;* A Word on the Legends of the Compagnonnage, Part I., *W. H. Rylands;* Two New Versions of the Old Charges, *G. W. Speth;* Scottish Freemasonry before the Era of Grand Lodges, *G. W. Speth;* The Roman Legend of the Quatuor Coronati, *S. Russell Forbes;* An Attempt to Classify the Old Charges of the British Masons, *Dr. W. Begemann;* Masters' Lodges, *J. Lane;* "Quatuor Coronati" Abroad, *G. W. Speth;* Scottish Freemasonry in the Present Era, *E. Macbean;* Notes on the Relations between the Grand Lodges of England and Sweden in the last Century, *C. Kupferschmidt;* &c.

Vol. II., 1889. The Worship of Death, *W. Simpson;* The Compagnonnage, Part II.; Hogarth's Picture, "Night," *W. H. Rylands;* Foundation of Modern Freemasonry, *G. W. Speth;* Freemasonry in Rotterdam 120 years ago, *J. P. Vaillant;* Origin of Freemasonry, *B. Cramer;* Grand Lodge at York, *T. B. Whytehead;* Free and Freemason, *F. F. Schnitger;* &c.

Vol. III., 1890 (*not sold separately*). The Antiquity of Masonic Symbolism, *R. F. Gould;* Evidence of the Steinmetz Esoterics, *F. F. Schnitger;* A Symbolic Chart of 1789, *G. W. Speth;* Masonic Character of the Roman Villa at Morton, Isle of Wight, *Col. J. F. Crease, C.B.;* Masonry and Masons' Marks, *Prof. T. Hayter Lewis;* Masons' Marks, *Dr. W. Wynn Westcott. F. F. Schnitger;* Mummers and Guisers, *W. Simpson;* Mosaics at Morton, *S. Russell Forbes;* Freemasonry in Holland, *F. J. W. Crowe;* The Grand Lodge of Hungary, *L. de Malczovich;* Brahminical Initiation, *W. Simpson;* A Masonic Curriculum, *G. W. Speth;* Freemasonry in America, *C. P. MacCalla;* A Forgotten Rival of Freemasonry—The Noble Order of Bucks, *W. H. Rylands;* Naymus Græcus, *Wyatt Papworth;* Formation of the Grand Lodge of Scotland, *E. Macbean;* &c.

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Facsimile and Transcript of the "Masonic Poem" MS., Bib. Reg. 17 A. 1. *(British Museum)*. This MS. is the earliest document (circa 1390) in existence, in any tongue, relating to Freemasonry. It was first published in 1840 by J. Orchard Halliwell with a facsimile of four lines, and again in 1844 with a facsimile of the first page. This was at once translated into several languages, causing great interest throughout the Craft.

Facsimile and Transcript of "Urbanitatis" Cott. MS., Caligula A. II., fol. 88. *(British Museum)*.

Facsimile and Transcript from **"Instructions for a Parish Priest,"** Cott. MS., Claudius A. II., fol. 127. *(British Museum)*. These two old MSS. contain passages identical with some of those which appear in the "Poem."

"The Plain Dealer," No. 51, Monday, September 14th. 1724. An article on the Freemasons, concluding with the celebrated letters on the **"Gormogons."** This is reproduced from the copy presented to the Lodge by Bro. Ramsden Riley. Portions of the article were printed in "The Grand Mystery," 2nd edition, 1725.

"An Ode to the Grand Khaibar," 1726. This reproduction is also made from the copy in the Lodge Library, presented by Bro. T. B. Whytehead, no other copy being known to exist. The Khaibarites were apparently a somewhat similar Society to the Gormogons, and were equally the rivals of the Freemasons.

"A Defence of Masonry." The Free Mason's Pocket Companion, 2nd edition, 1738 *(Grand Lodge of England Library)*.

"Brother Euclid's Letter to the Author." The New Book of Constitutions, . . . by James Anderson, D.D., London, . . . 1738. *(Grand Lodge of England Library)*.

A Commentary on the "Masonic Poem," "Urbanitatis," and "Instructions for a Parish Priest," by Bro. R. F Gould.

Maps and Glossary.

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Facsimile and Transcript of the **"Lansdowne MS."** No. 98, art. 48, f. 276 b *(British Museum)*. The late Mr. Bond estimated the date of this MS. at about 1600, but as it is believed to have formed part of the collection of Lord Burghley, who died A.D. 1598, its age is probably greater.

Facsimile and Transcript of the **"Harleian MS."** No. 1942. *(British Museum)*. The question of the date of this MS is all-important and has given rise to much discussion. Mr. Bond and others ascribe it to the beginning of the 17th century, though other commentators such as Bro. Gould believe that the contents are scarcely compatible with this theory.

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Facsimile of the "Harleian MS." No. 2054, fo. 22. *(British Museum)*. With Introduction and Transcript. This MS. is of the 17th century and contains, besides the usual legends and laws, a curious list of payments made "to be a mason," also the Freemasons' oath in the handwriting of Randle Holme, the herald and antiquary.

Facsimile of the "Sloane MS." No. 3848. *(British Museum)*. With Introduction and Transcript.

Facsimile of the "Sloane MS." No. 3323. *(British Museum)*. With Introduction and Transcript. The dates of these two MSS. are 1646 and 1649 respectively.

Facsimile of the "William Watson MS." Roll. *(Masonic Library, Province of West Yorkshire, Leeds)*. With Transcript, and Commentary by Bro. C. C. Howard. For many reasons this is one of the most interesting and important in the series of "Old Charges" which has yet been discovered. It is dated 1687, and is the only one shewing signs of derivation from the celebrated "Matthew Cooke MS."

Facsimile (one page) **of the "Cama MS."** With Introduction and Transcript. This MS. is in the possession of the Lodge, and has not before been published in any form. It supplies a link long missing between the "Grand Lodge and "Spencer" families of these old writings.

Vol. IV. *(out of print)* contains :—

Facsimile of the "Grand Lodge No. 1, MS." Roll. *(Grand Lodge Library)*. With Introduction and Transcript. This Roll is dated 25th December, 1583, is the oldest one extant with a date attached, presumably the third or fourth oldest known, and its text is of especial value, insomuch that in Dr. Begemann's classification it gives its name to the most important family of these documents and to the most important branch of that family.

Facsimile of the "Grand Lodge No. 2, MS." Roll. *(Grand Lodge Library)*. With Introduction and Transcript. The great value of this MS. apart from its beauty, lies in the fact that it corroborates the text of the Harleian 1942 MS. (see Vol. II.), whose authority has been severely called in question by some students.

Facsimile of the "Buchanan MS." Roll. *(Grand Lodge Library)*. With Introduction and Transcript. This MS. has once before been printed (in Gould's History). Its date would presumably be about 1670.

Facsimile of "The Beginning and First Foundation of the Most Worthy Craft of Masonry . . . . Printed for Mrs. Dodd . . . 1739." With Introduction. This print is so rare that in addition to the copy in the Library of Grand Lodge, from which our facsimile is taken, only two others are known to exist, and both of these are in the U.S.A.

Facsimile (two pages) **of the "Harris No. 2 MS."** *(Bound up with a copy of the "Freemasons' Calendar for 1781," in the British Museum, Ephemerides, pp. 2493, gaa)*. With Introduction and Transcript. Although of so late a date the additions to the ordinary text presented by this version are of great interest and curiosity.

Vol. V. (*out of print*) contains:—

Facsimile and Transcript of the Scarborough MS. Roll of the Constitutions. This MS. dates previous to 1705, and bears a beautifully coloured coat of the Masons' Arms, besides a valuable endorsement of Makings in the year 1705. It is in the possession of the Grand Lodge of Canada, and was kindly entrusted to us by the Grand Master for the purpose of reproduction

Facsimile and Transcript of the Phillipps No. I. MS. A beautiful MS. in two colours of the 17th century.

Facsimile (partial) and Transcript of the Phillipps No. II. MS. Very similar to the above.

Facsimile (partial) and Transcript of the Phillipps No. III. MS. Early 18th century, and has never been published in any form. The above three MSS. are now in the possession of the Rev. J. E. A. Fenwick, Cheltenham.

Vol. VI., price £1 1s., contains:—

Facsimile of the so-called Inigo Jones MS., formerly in the library of our late Bro. Woodford, and now in the collection of the Provincial Grand Lodge of Worcestershire. It is a specially beautiful MS., rubricated throughout, and has a curious frontispiece, signed Inigo Jones, and dated 1607.

Facsimile of the Wood MS. This is dated 1610, which is undoubtedly authentic. A beautifully written and rubricated MS. with marginal references, and a copious index, the latter being a unique feature in this class of documents. "Newlye Translated by J. Whytestones for John Sargensonne, 1610." It was formerly in the library of the late Bro. A. F. A. Woodford, and is now the property of the Provincial Grand Lodge of Worcestershire.

Facsimile and Transcript of the Lechmere MS., 17th century, undated, the property of the Provincial Grand Lodge of Worcestershire.

Vol. VII. (nearly exhausted), price £1 1s., contains:—

A photo-lithographic facsimile of **"The New Book of Constitutions," by Dr. Anderson, 1738,** with an introduction by Bro. W. J. Hughan, P.G.D. This is one of the rarest and to the student one of the most important books in the whole range of Masonic literature, giving as it does, the earliest account of the first twenty-one years of the Grand Lodge of England. Our facsimile is taken from the copy in the library of the late Bro. J. E. Le Feuvre, who kindly lent it for the purpose, and is an exact reproduction, and not a mere imitation in old-faced type.

Vol. VIII. (*out of print*). **Masonic Certificates,** being Notes and Illustrations (thirteen plates), descriptive of those Engraved Documents of the Grand Lodge and Grand Chapter of England, from the Earliest to the Present Time, by *J. Ramsden Riley, P.M., etc.*

Vol. IX., price £1 1s. (nearly exhausted), contains the full text of a valuable and hitherto unedited MS. in the British Museum:—

"The Book of the Fundamental Constitutions and Orders of the Philo Musicæ et Architecturæ Societas, London, 1725-1727," twenty-two pages of facsimile, and a treatise on the history and Masonic importance of this Society from the pen of Bro. W. H. Rylands, *F.S.A.*, P.A.G.D.C., Past Master. A point of great importance is that we have in this MS. the first evidence of three separate degrees in Freemasonry, and a glimpse of the way in which Freemasonry was carried on only a few years after the foundation of the Grand Lodge by brethren imbued with the methods in vogue immediately before that event. The Society, as its name implies, was composed of musicians and lovers of music who were at the same time Freemasons, and although it was not a Lodge recognised by the Grand Lodge of England, it carried on Masonic work, apparently by the inherent right of its members, whenever they thought convenient so to do.

Vol. X., price £1 1s., contains the full text (hitherto unprinted) of the **Minutes of the Grand Lodge of England** from 1723 to 1739, together with the Lists of Lodge Members, and an Introduction and Notes by Bro. W. J. Songhurst, P.A.G.D.C. The Volume is illustrated by facsimiles of important entries, signatures of Grand Officers, etc. It is intended to continue this series by printing the Minutes of the two Grand Lodges—Moderns and Antients—down to the time of their union in 1813.

FACSIMILES OF THE OLD CHARGES.

FOUR ROLLS, viz., Grand Lodge Nos. 1 and 2 MS., Scarborough MS., and the Buchanan MS., as above, are also published separately, without Transcript, in the original Roll form, lithographed on vegetable vellum, and stitched in exact imitation of the originals. They are enclosed in lettered leather cylinders. **Price One Guinea each.** The edition is strictly limited to 100 of each (only a few left), and each case and roll numbered and registered.

OTHER PUBLICATIONS.

The Masonic Genius of Robert Burns, by *Sir Benjamin Ward Richardson*, drawing-room edition, extra illustrations	£0 5 0
Facsimile of the Regius MS. or Masonic Poem, *circa* 1390, bound in imitation of the original in the Brit. Museum	£0 12 6
Caementaria Hibernica, by *Dr. W. J. Chetwode Crawley*, a collection of facsimiles of early Irish Masonic Documents, with commentaries, &c., Fasciculus I. and Fasciculus II. (*out of print*).	
Do., Fasciculus III., complete in itself but only a few copies available	£0 11 0
The Orientation of Temples, by *Bro. W. Simpson*, uniform in size to bind with the *Transactions*	£0 2 6
The MacNab Mas. MS., by *Wm. Watson* and *W. J. Hughan*, Reproduction and Commentary	£0 2 6
British Masonic Medals, with twelve plates of illustrations. This book is practically complete, and contains every British Masonic Medal of a commemorative character hitherto known. Each Medal is illustrated obverse and reverse, described and historically treated. The book is handsomely bound in blue cloth with gold lettering	£0 10 6
A Masonic Curriculum. A guide to a course of study in Freemasonry, by *G. W. Speth*	£0 1 6
Classified Catalogue of the Quatuor Coronati Lodge Library, Nos. 1 to 2247, bound up with original library slips	£0 10 6

All the above are carriage paid, at the prices quoted, and to be obtained only by application to the Secretary.

BINDING.

Members returning their parts of the *Transactions*, Vols. I. to XXV., to the Secretary can have them half-bound, dark blue Morocco, lettered gold, for 5s. per volume. The Secretary will supply cases, as above, at 2s. 6d. per volume. For subsequent Volumes the cases will be dark blue Buckram, with similar lettering, at the same price.

MEMBERSHIP MEDAL.

Brethren of the Outer Circle are entitled to wear a Lodge Medal, to be procured of the Secretary. Price, with ring to attach to watch guard, in bronze 4s.; in silver 5s.; silver gilt 7s. 6d.; with bar, pin and ribbon, as a breast jewel, in bronze 6s. 6d.; in silver 7s. 6d.; in silver gilt 10s. 6d.; in gold, 22 ct., £5; 18 ct., £4 4s.; all carriage paid. Brethren of the Inner Circle are informed that a special Jewel is provided for their use, silver gilt, blue and red enamel, price 31s. 6d.

September, 1915.

Quatuor Coronati Lodge,

NO. 2076, LONDON.

FROM THE ISABELLA MISSAL.



BRITISH MUSEUM, ADD. MSS., 18,851.
CIRCA, 1500 A.D.

SECRETARY:

W. JOHN SONGHURST, *F.C.I.S.*, P.A.G.D.C.

OFFICE, LIBRARY AND READING ROOM:

52, GREAT QUEEN STREET, LINCOLN'S INN FIELDS, LONDON, W.C.

Ars Quatuor Coronatorum

BEING THE TRANSACTIONS OF THE

QUATUOR CORONATI LODGE NO. 2076, LONDON.

FROM THE ISABELLA MISSAL



BRITISH MUSEUM, ADD. MSS, 18,851
CIRCA. 1500 A.D.

EDITED FOR THE COMMITTEE BY W. H. RYLANDS, F.S.A., P.A.G.D.C., and W. J. SONGHURST, P.A.G.D.C.

VOLUME XXVIII. PART 3.

CONTENTS.

W. J. PARRETT, LTD., PRINTERS, MARGATE.
1915.

THE QUATUOR CORONATI LODGE No. 2076, LONDON,

was warranted on the 28th November, 1884, in order

1.—To provide a centre and bond of union for Masonic Students.
2.—To attract intelligent Masons to its meetings, in order to imbue them with a love for Masonic research.
3.—To submit the discoveries or conclusions of students to the judgment and criticism of their fellows by means of papers read in Lodge.
4.—To submit these communications and the discussions arising thereon to the general body of the Craft by publishing at proper intervals, the Transactions of the Lodge in their entirety.
5.—To tabulate concisely, in the printed Transactions of the Lodge, the progress of the Craft throughout the World.
6.—To make the English-speaking Craft acquainted with the progress of Masonic study abroad, by translations (in whole or part) of foreign works.
7.—To reprint scarce and valuable works on Freemasonry, and to publish Manuscripts, &c.
8.—To form a Masonic Library and Museum.
9.—To acquire permanent London premises, and open a reading-room for the members.

The membership is limited to forty, in order to prevent the Lodge becoming unwieldy.

No members are admitted without a high literary, artistic, or scientific qualification.

The annual subscription is one guinea, and the fees for initiation and joining are twenty guineas and five guineas respectively.

The funds are wholly devoted to Lodge and literary purposes, and no portion is spent in refreshment. The members usually dine together after the meetings, but at their own individual cost. Visitors, who are cordially welcome, enjoy the option of partaking—on the same terms—of a meal at the common table.

The stated meetings are the first Friday in January, March, May, and October, St. John's Day (in Harvest), and the 8th November (Feast of the Quatuor Coronati).

At every meeting an original paper is read, which is followed by a discussion.

The *Transactions* of the Lodge, *Ars Quatuor Coronatorum*, are published towards the end of April, July, and December in each year. They contain a summary of the business of the Lodge, the full text of the papers read in Lodge together with the discussions, many essays communicated by the brethren but for which no time can be found at the meetings, biographies, historical notes, reviews of Masonic publications, notes and queries, obituary, and other matter. They are profusely illustrated and handsomely printed.

The Antiquarian Reprints of the Lodge, *Quatuor Coronatorum Antigrapha*, appear at undefined intervals, and consist of facsimiles of documents of Masonic interest with commentaries or introductions by brothers well informed on the subjects treated of.

The St. John's Card is a symbolic plate, conveying a greeting to the members, and is issued on or about the 27th December of each year. It forms the frontispiece to a list of the members of the Lodge and of the Correspondence Circle, with their Masonic rank and addresses, and is of uniform size with the *Transactions* with which it is usually bound up as an appendix.

The Library has now been arranged at No. 27, Great Queen Street, Lincoln's Inn Fields, London, where Members of both Circles may consult the books on application to the Secretary.

To the Lodge is attached an outer or

CORRESPONDENCE CIRCLE.

This was inaugurated in January, 1887, and now numbers about 3500 members, comprising many of the most distinguished brethren of the Craft, such as Masonic Students and Writers, Grand Masters, Grand Secretaries, and nearly 300 Grand Lodges, Supreme Councils, Private Lodges, Libraries and other corporate bodies.

The members of our Correspondence Circle are placed on the following footing:—

1.—The summonses convoking the meetings are posted to them regularly. They are entitled to attend all the meetings of the Lodge whenever convenient to themselves, but, unlike the members of the Inner Circle, their attendance is not even morally obligatory. When present they are entitled to take part in the discussions on the papers read before the Lodge, and to introduce their personal friends. They are not *visitors* at our Lodge meetings, but rather *associates* of the Lodge.
2.—The printed *Transactions* of the Lodge are posted to them as issued.
3.—The St. John's Card is sent to them annually.
4.—They are, equally with the full members, entitled to subscribe for the other publications of the Lodge, such as those mentioned under No. 7 above.
5.—Papers from Correspondence Members are gratefully accepted, and as far as possible, recorded in the *Transactions.*
6.—They are accorded free admittance to our Library and Reading Rooms.

A Candidate for Membership in the Correspondence Circle is subject to no qualification, literary, artistic, or scientific. His election takes place at the Lodge-meeting following the receipt of his application.

Brethren elected to the Correspondence Circle pay a joining fee of twenty-one shillings, which includes the subscription to the following 30th November.

The annual subscription is only half-a-guinea (10s. 6d.), and is renewable each December for the following year. Brethren joining us late in the year suffer no disadvantage, as they receive all the *Transactions* previously issued in the same year.

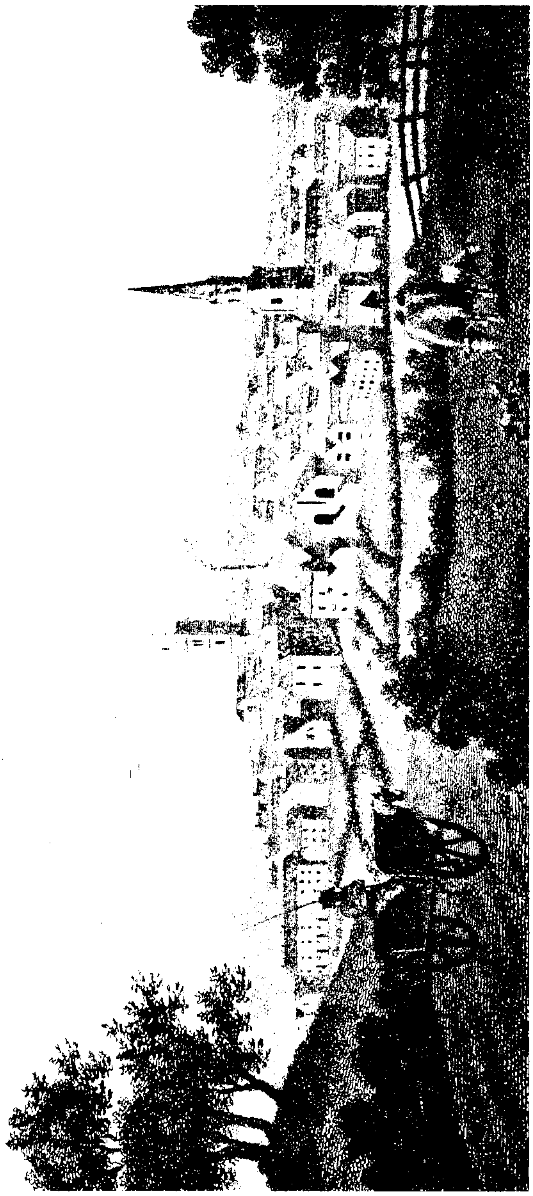
It will thus be seen that for only half the annual subscription, the members of the Correspondence Circle enjoy all the advantages of the full members, except the right of voting in Lodge matters and holding office.

Members of both Circles are requested to favour the Secretary with communications to be read in Lodge and subsequently printed. Members of foreign jurisdictions will, we trust, keep us posted from time to time in the current Masonic history of their districts. Foreign members can render still further assistance by furnishing us at intervals with the names of new Masonic Works published abroad, together with any printed reviews of such publications.

Members should also bear in mind that every additional member increases our power of doing good by publishing matter of interest to them. Those, therefore, who have already experienced the advantage of association with us, are urged to advocate our cause to their personal friends, and to induce them to join us. Were each member annually to send us one new member, we should soon be in a position to offer them many more advantages than we already provide. Those who can help us in no other way, can do so in this.

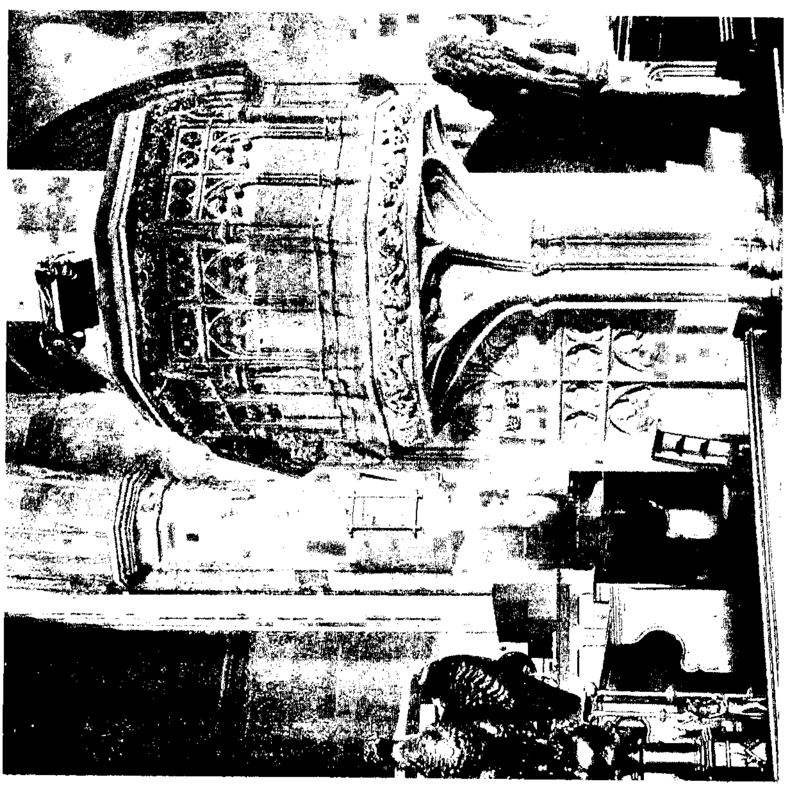
Every Master Mason in good standing throughout the Universe, and all Lodges, Chapters, and Masonic Libraries or other corporate bodies are eligible as Members of the Correspondence Circle.

LIFE MEMBERSHIP.—By the payment in one sum of *Twelve* years' Subscription in advance, *i.e.*, six guineas individual Brethren may qualify as *Life Members* of the Correspondence Circle. Corporate Bodies may qualify as Life Members by a similar payment of *Twenty-five* years' Subscription. Expulsion from the Craft naturally entails a forfeiture of Membership in the Correspondence Circle, and the Lodge also reserves to itself the full power of excluding any Correspondence Member whom it may deem to be Masonically (or otherwise) unworthy of continued membership.



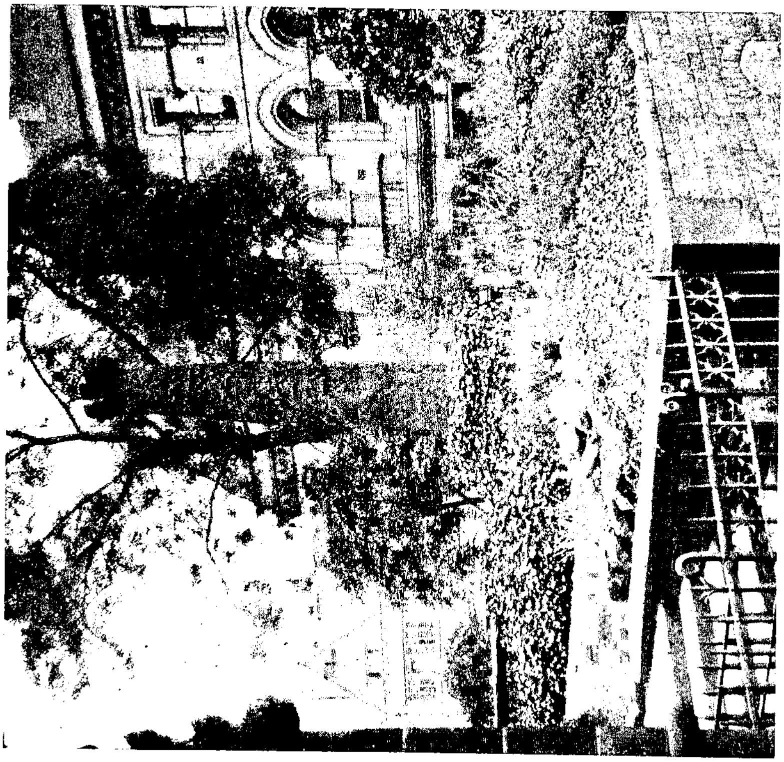
Wolverhampton.

From an Engraving by J. Roffe, after T. Pitt, 1796.



A. T. Mole.

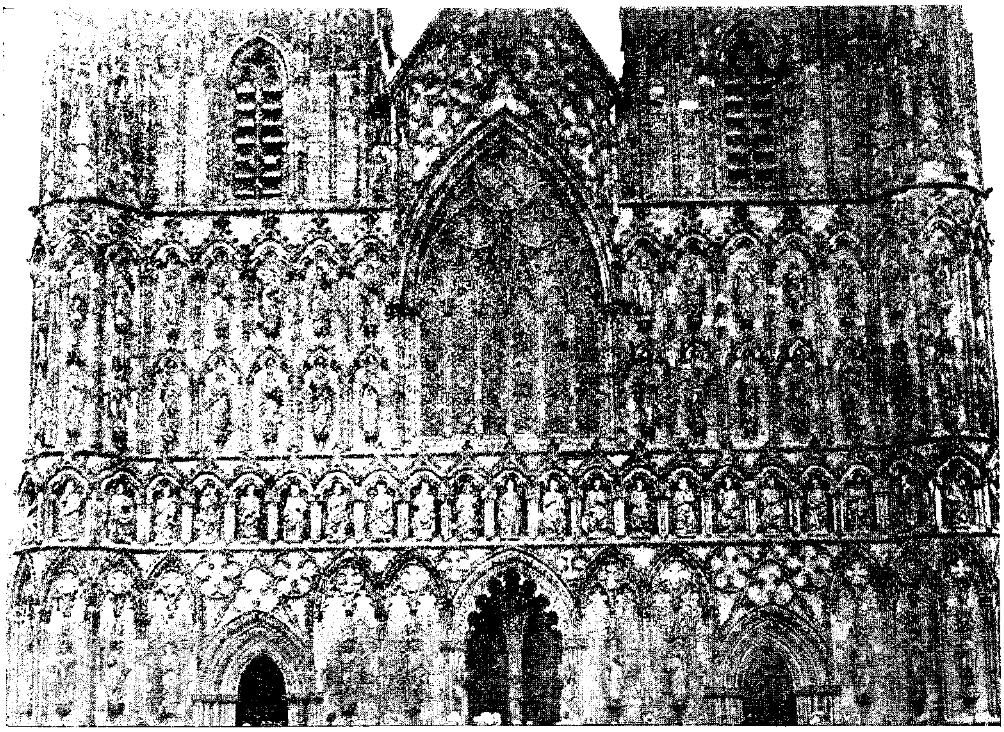
The Pulpit.



S. Walshe Owen.

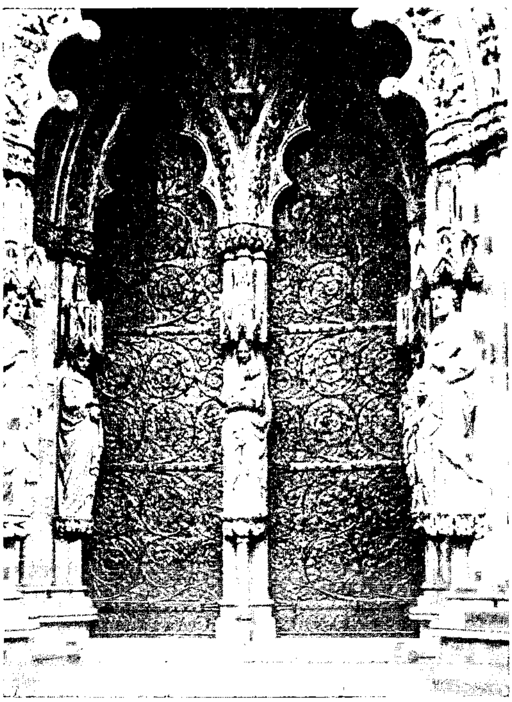
Pillar in the Church-yard.

St. Peter's, Wolverhampton.



H. C. Knowles.

The West Front.



H. C. Knowles.

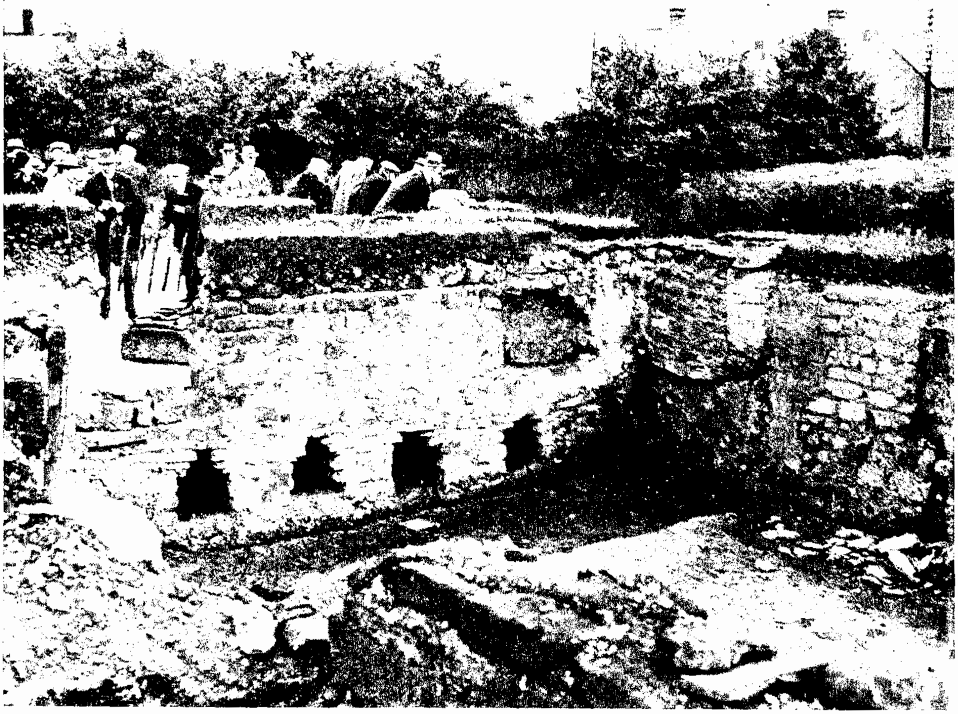
The West Door.



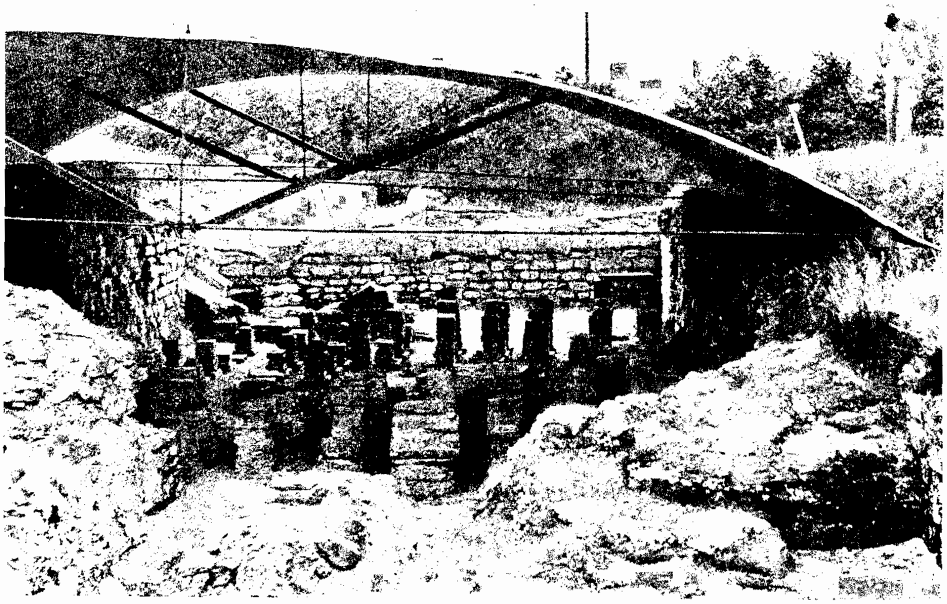
Alex. Darling.

The Chapter House.

Lichfield Cathedral.



H. C. Knowles.



H. C. Knowles.

Excavations at Wall (*Etocetum*).

SUMMER OUTING, JULY, 1915, WOLVERHAMPTON.

NINE years had passed since our last Outings in the West Midlands, when, at Worcester in 1904, Chester in 1905, and Shrewsbury in 1906, we received much hospitality; and this year we accepted a cordial invitation from South Staffordshire, where Bro. Col. G. Walton Walker, P.G.Deacon (Eng.), whom his frequent presence at our annual excursions has made personally known to so many of us, worthily fills the office of Deputy Provincial Grand Master.

Assembling at Euston Station on Thursday, July 1st, we had a rapid run to Wolverhampton, where our headquarters were at the Victoria Hotel, and were met by Bros. Col. Walton Walker; Fred. T. Beck, P.Pr.G.W.; Frank Hughes, P.Pr.G.W.; A. Vaughan, etc. Some part of the afternoon was available for a walk in and about the town, a main objective being the noble Parish Church of St. Peter, formerly collegiate, and of which the living was held from 1834 to 1846 by the late Bro. Dr. George Oliver, the energetic Freemason and voluminous author. Under guidance of Bro. Beck, there were pointed out the prominent features of this grand building, almost cathedral-like in size, and possessing, besides its unique old West gallery of carved oak, and elaborate stone pulpit dating from *c.* 1450, with the figure of a large animal of inscrutable species guarding its staircase, a wealth of monuments and memorials, some of them bound up with English history. The Rector, the Rev. Prebendary Penny, was confined at home by illness, but sent a courteous message by Bro. Rev. T. W. Wilkes, Curate; and each of us received a printed account of the church, with the Rector's compliments. The stone pillar in the churchyard, as to the date and origin of which so many conjectures have been made, was viewed with interest; and we were then taken to the Old Grammar School, now diverted from scholastic use, and attention was also directed to other old-time buildings, ending with a rapid glance at the handsome Town Hall and the Municipal Art Gallery, with its fine collection of pictures.

For 6.30 was arranged a Meeting of Welcome under the banner of St. Peter's Lodge, No. 419, at the Star and Garter Hotel, where a Lodge comprising members of the four Wolverhampton Lodges was opened, Bro. A. Vaughan, as W.M. of St. Peter's Lodge, presiding, with Bros. Herbert Jeffries and H. B. Robinson, W.M.'s of the Lodge of Honour, No. 526, and Tudor Lodge of Rifle Volunteers, No. 1838, in the Wardens' chairs. Bro. Col. Walton Walker, after entering in procession of Grand and Provincial Officers, assumed the chair, and offered a warm welcome to the visitors, conveying to them the personal regret of the Provincial Grand Master (and Lord Lieutenant), the Earl of Dartmouth, at his being prevented by public duties from presiding at the meeting. Our W.M., Bro. W. B. Hextall, responded on behalf of the Quatuor Coronati brethren, incidentally mentioning that he had been present at the consecration of a Staffordshire Lodge, St. Augustine's Lodge, No. 1941, Rugeley, in April, 1882. A report of the addresses appeared in the *Staffordshire Advertiser* of July 3rd.

A pleasurable surprise was provided in the gift to each of us by the D.Pr.G.M. of a handsomely printed memento in the shape of a volume of fifty pages, compiled by himself, and profusely illustrated with views, including reproductions of old prints.

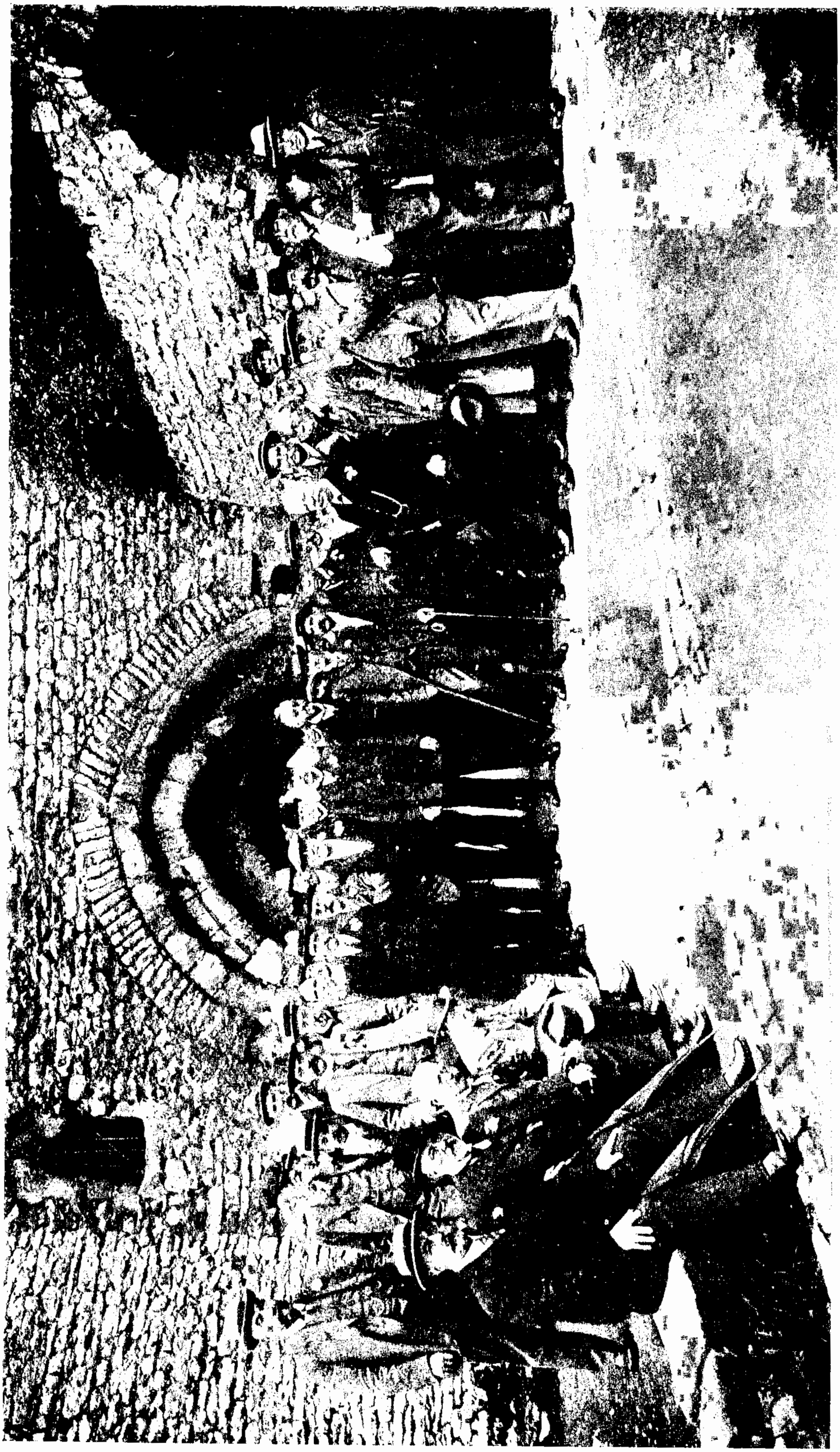
On Friday, July 2nd, we left by train for Lichfield, arriving shortly after eleven. Making our way to the Cathedral, we had but limited opportunity for more than a general survey, as a special service was held in the nave at noon, and the Very Rev. the Dean, Dr. H. E. Savage, was prevented by an official engagement from so fully conducting us over "the Lady of Churches" as he desired; but the short time he was able to devote to us supplied a lucid and valuable essay which assisted in appreciation of one of the most beautiful of our English minsters, unique as to its three tall spires, and, with its storied and sculptured west front, ranging with those of Wells and Exeter.

After inspections, which were permitted, of art metal-work at Mr. Culwick's, and of sculpture and ecclesiastical design at Messrs. Bridgman and Sons', attention was claimed by the birthplace of Lichfield's greatest son, Dr. Samuel Johnson, with its Library and Museum, where W.Bro. W. A. Wood, an Ex-Sheriff of the City, and Chairman of the Committee which has charge, commented on many of the objects shown; and at St. Mary's Church, the Vicar, Rev. Prebendary Bolton, courteously showed the register of the great lexicographer's birth in September, 1709. Nor was the birthplace of Elias Ashmole omitted from the noticeable features of our explorations of the quaint old city.

Lunch followed at the historic (or rather classic) George Hotel, and then brakes took us a few miles out to Wall, the ancient Roman Etocetum, where excavations have laid bare part of the Public Baths, and a villa of the Pompeian type, and a quantity of archæological 'finds' may be viewed. A little spare time after our return to Lichfield gave opportunity to look in at the City Museum, where are two portraits of Ashmole, one of which has apparently not been engraved.

Our destination on Saturday morning, July 3rd, was Dudley, where, under the personal care of Bro. Col. Walton Walker, we explored the Castle ruins which fill so large a space on their commanding site; returning to the town past the remains of Dudley Priory, where noticeable stone coffins and lids, etc., receive the care and protection which was not so generally afforded to antiquities in days gone by. An exceptionally well-written and illustrated local guide, to which our attention had been directed, proved a useful adjunct.

In the afternoon an ample fleet of motor cars, for which we were indebted to our local brethren, conveyed us from Wolverhampton, through delightful woodland roads, by Tettenhall, Codsall, and Chillington, to Boscobel. No detailed reference need here be made to the historic associations of Boscobel House, then lying deep in the forest of Brewood, to which King Charles II. repaired for safety after the defeat of his army at Worcester on what an old narrative calls "that black and white day, September the third, 1651"; and where, disguised as a woodman, he was safely hidden in spite of close search for him by Parliamentary troops, so reaching the first stage of his six weeks of wandering before an embarkation to Normandy could be ensured. The House, built in 1630 with hiding-places for priests, has suffered alterations, and modern work has masked the old external



A. T. Mole.

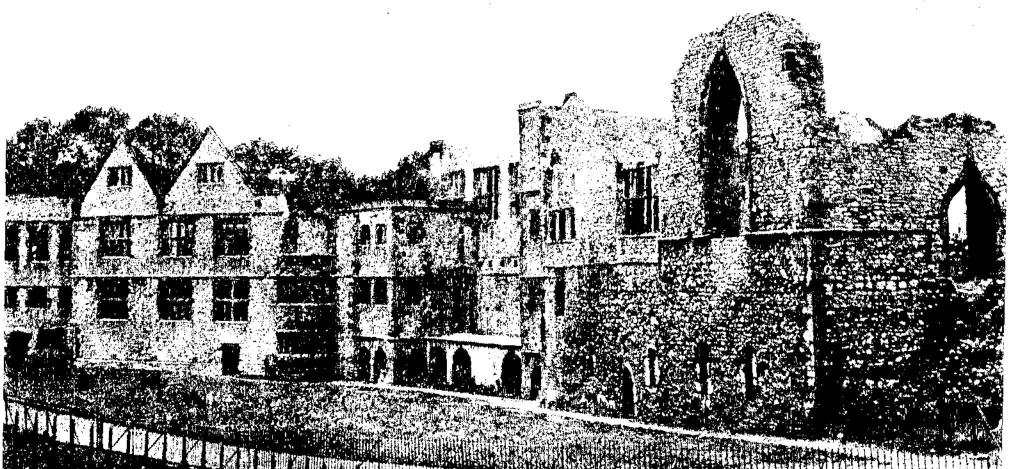
At Dudley Castle.



A. T. Mole.

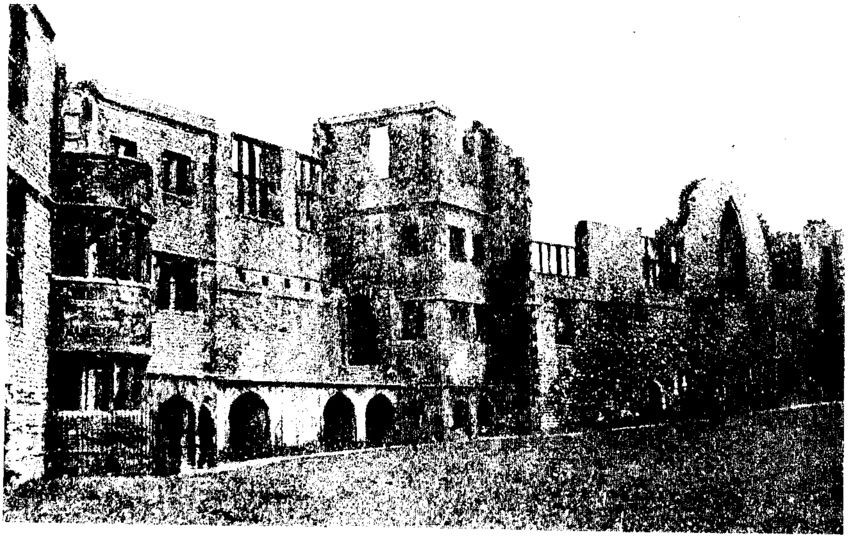


H. C. Knowles



H. C. Knowles.

Dudley Castle.



H. C. Knowles.



H. C. Knowles.



H. C. Knowles.

Dudley Castle and Priory.

features of a timbered structure with paint and plaster[1]: but behind a screen of ivy is still the chimney stair leading to the bedroom fire-place above, and there are the panelled room where the King may have eaten a dinner, and, in the garret, the little den under the oaken floor which is traditionally said to have been his place of hiding. A walk across an adjoining field, with glimpses of the Wrekin in the distance, took us to the famous Oak, in whose leafy branches Charles slept through great part of one of the days at Boscobel. Whether the present tree is the original oak which sheltered the King, has often been discussed. The late Earl of Bradford (1819-1898), who was much interested in the question, maintained that unbroken tradition and the appearance of the tree proved the affirmative. On the other hand may be quoted these passages from printed works: of 1832, "The original tree was, after the Restoration, speedily destroyed by the zeal of the Royalists to possess relics of their Sovereign's hiding-place, but another, raised from one of its acorns, is still flourishing": of 1870, "The tree now known as Charles's oak is only a descendant of the original oak which must have been much further from Boscobel House than the present one": of 1898, "Scientific evidence shows that the tree, being only eleven feet ten inches in girth, could not have been the pollard oak of nearly two and a-half centuries ago. In 1817, an inscription, afterwards removed, expressly intimated 'the present tree' to have sprung from the Royal oak. Actually, it has been ascertained that the original tree disappeared soon after 1787, the oak long before that date having been almost cut away by relic hunters who came to see it." These conflicting statements must be left to everyone to decide for himself.

A mile beyond Boscobel we stayed for a few minutes at White Ladies, the ruins of an ancient Convent for Cistercian Nuns, founded *temp.* Richard I., with Norman remains, notably a round arch, and headstones, some of the names on which recall that this was Charles II.'s first halting-place from Worcester to Boscobel, and that here he assumed the disguise which proved of such stead: and very soon our outward journey ended at Tong, where we were made the recipients of a charming welcome from the Vicar, Bro. Rev. W. T. Milligan, P.Prov.G.Chaplain, Staffs., and his wife and daughter; and tea was served on the Vicarage lawn. Frequent pilgrimages that have been made to this village, long supposed to be identified with the closing scenes of "Little Nell" in Dickens's *Old Curiosity Shop*, and whence George Cattermole, the artist, almost certainly took his sketches that illustrate the novel, have made to some extent familiar a knowledge of this beautiful Early Perpendicular Church, whose many pinnacles along the embattled roof-line, at base and summit of the octagon tower bearing a short spire, and the time-worn appearance of the masonry, have singularly picturesque effect. The interior has been described as "a perfect mausoleum of the Vernon family," but there are other tombs than theirs. The Golden Chapel, an exquisite little appendage to the South aisle, with wonderfully beautiful ceiling, ribs springing

[1] An illustration of Boscobel House as it originally was, appeared in Charles Knight's *Old England*, 1845. The engraved view of 1800 which accompanies this paper is from a sketch by David Parkes (1763-1833), a Shropshire artist, who depicted local objects "with much knowledge and correctness." (*Redgrave's Dictionary of Artists of the English School*, 1878). There are three illustrations of the Boscobel devices for safety in *Secret Chambers and Hiding Places*, by Allan Fea (1901). These, "from an historical point of view are of exceptional interest if one considers how the order of things would have been changed if the King's hiding-places had been discovered at the time he occupied them. It is vain to speculate upon the possibilities; still, there is no ignoring the fact that, had Charles been captured, he would have shared the fate of his father." (*ibid*).

from and terminating in pendants, and still retaining traces of the gilding whence it derived its name, shows what adepts the sixteenth-century masons were in the art of fan-vaulting.[1] Portions of old gorgeous-tinted glass are still in some of the windows: and in the vestry is an ancient vestment said to have been worked by the Nuns of White Ladies, given to the Church early in the seventeenth century by Lady Eleanour Harries, also the donor of the elaborate silver-gilt and crystal cup, of almost fabulous value as a connoisseur's piece, application for a faculty for leave to dispose of which so fluttered dovecotes ecclesiastical and artistic a few years since. We became further indebted to the Vicar for careful and painstaking explanations on our behalf, and a few words that were spoken before we left, in acknowledgment of his double hospitality, were echoed by all of us.

Returning to Wolverhampton by way of Donington and Albrighton, we were 'at home' in the evening to local brethren, who honoured us with a goodly attendance; when, as aforetime, Bro. Harry Tipper, P.A.G.Pt., delighted all present with his wonderful manipulation of the hand-bells.

Sunday, July 4th, was ushered in with rain and tempest, but a morning service at the Parish Church was numerously attended, the sermon being preached by Bro. Rev. T. W. Wilkes, and we noticed with satisfaction that the Rector was able to take a part in the service. In the afternoon, tramcars took many of us out to Tettenhall Church, where Bro. James P. Jones (author of *A History of Tettenhall*, 1894) competently guided us, and pointed out the Wrottesley Chapel with its armorial blazons, and the many objects of archæology and art to be found in the romantically situated fane.

Too soon after our return came train-time, and we said farewell to our Staffordshire friends, with gratitude for all the pains taken on our behalf, and carrying with us nothing but the pleasantest of memories of

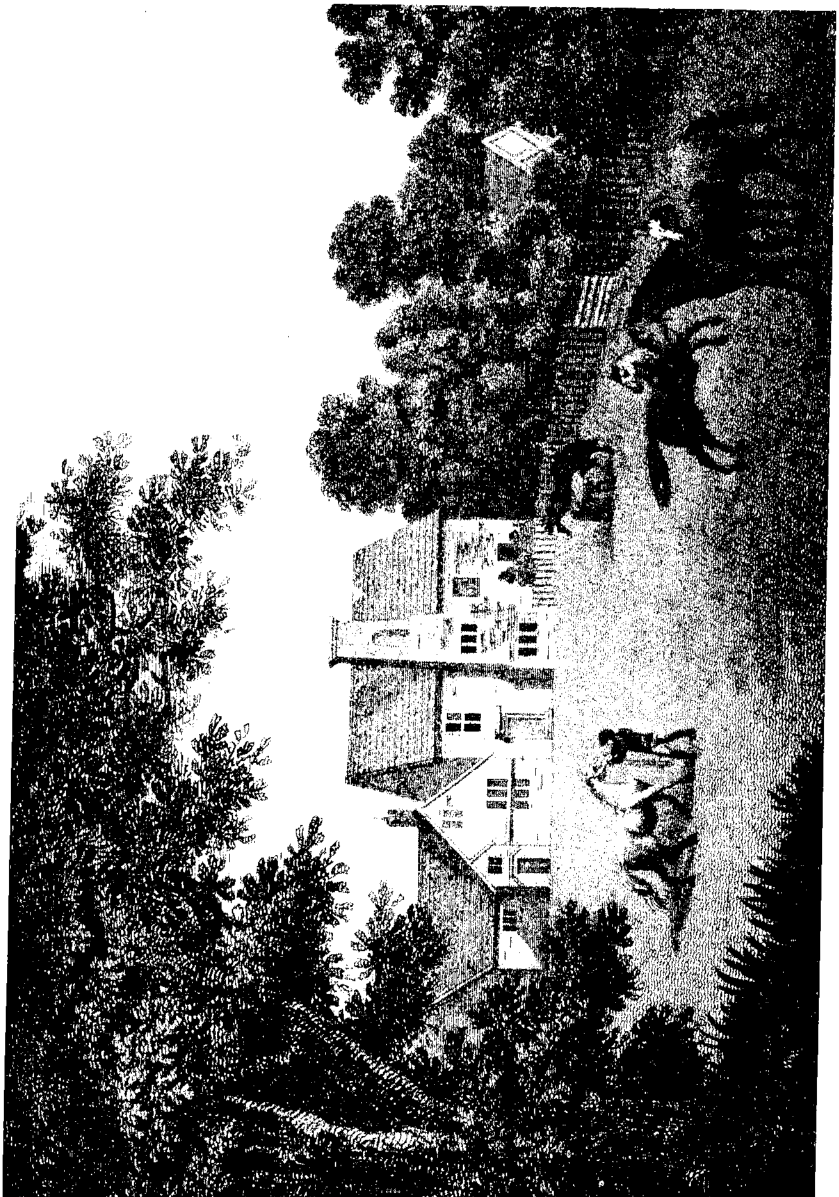
A thriving Town for arts Vulcanian famed,
And from its foundress, good Wulfruna, named.[2]

The following Brethren journeyed to Wolverhampton to take part in the Excursion:—

Bros. F. J. Asbury, of London, P.M. 410, W.M. 3040; John Boddy, of Sunderland, P.Pr.G.D., Durham; J. G. Brough, of London, L.R., Pr.G.D., Middlesex, President of the Staffordshire Society in London; Walter H. Brown, of London, Past Grand Steward; R. Colsell, of London, Past Assistant Grand Pursuivant; George Court, of Hereford, P.Pr.A.G.D.C.; Alex. Darling, of Berwick-on-Tweed, P.Pr.G.W., Northumberland; W. Dickinson, of Woking, P.Pr.G.Sup.W., Surrey; C. D. Eaton, of Birmingham, P.Pr.G.Treas., Worcestershire; C. Lewis Edwards, of Loudwater, Past Grand Deacon; F. Fighiera, of London, S.W., 3623; David Flather, of Sheffield, P.Pr.G.D.C., West Yorkshire; Alfred Gates, of Sherborne, P.Pr.G.D., Dorset; John Gaunt, of Eaglescliffe, P.Pr.G.Sup.W., Durham; J. F. H. Gilbard, of London, J.D., 56; G. J. Gissing, of Kingston, L.R.; Dr. W. Hammond, of London, Past Grand Deacon; William Hammond, of London,

[1] An illustration of this fan-tracery roof is in Eccleston's *Introduction to English Antiquities*, 1847.

[2] Lines quoted in *All Round The Wrekin*, by Walter White, 1860, as "by an old rhymer."



Boscobel House.

From an Engraving by J. Walker, after D. Parkes, 1800.



S. Walshe Owen.



S. Walshe Owen.

Boscobel House.



S. Walshe Owen.

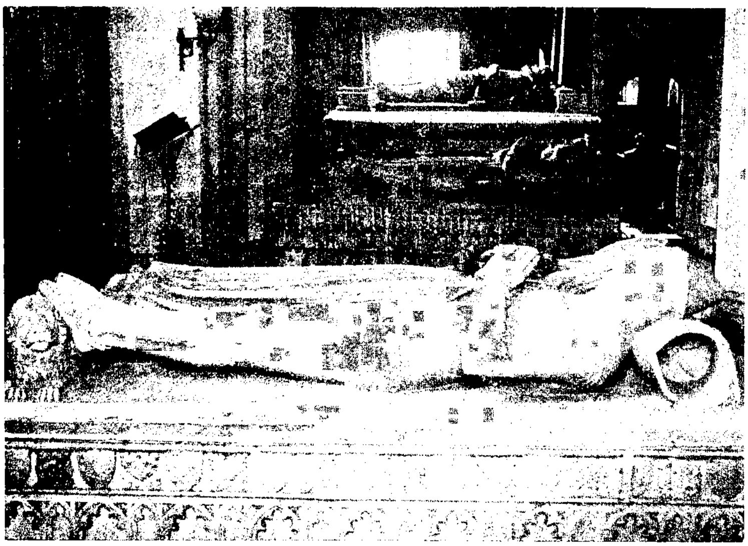


S. Walshe Owen.

White Ladies.



J. F. H. Gilbard. Tong Church.



A. T. Mole. Tong Church.



J. F. H. Gilbard, Tettenhall Church.

209; W. B. Hextall, of London, P.Pr.G.W., Derbyshire, W.M., 2076; H. S. Holme, of Newcastle-upon-Tyne, P.M., 2520; R. Hopper Holme, of Newcastle-upon-Tyne, P.Pr.G.W., Northumberland; John Holt, of Yarm, P.Pr.G.D., Durham; Percy H. Horley, of London, L.R.; Frank Hughes, of Handsworth, P.Pr.G.W., Staffordshire; Hugh C. Knowles, of London, P.M., 1691; Bedford McNeill, of Claygate, L.R., P.Pr.G.D., Staffordshire; A. T. Mole, of London; Dr. S. Walshe Owen, of London, L.R.; F. G. Palmer, of Gravesend, P.Dis.G.S.B., Japan; Major Oliver Papworth, of Cambridge, P.Pr.G.W.; Dr. W. H. Payne, of London, P.M., 2700; Cecil Powell, of Weston-super-Mare, P.Pr.G.W., Bristol, I.G., 2076; Thomas J. Ralling, of Colchester, Past Assistant Grand Director of Ceremonies; Major John Rose, of London, P.M., 2094; W. J. Songhurst, of London, Past Assistant Grand Director of Ceremonies, Sec., 2076; W. H. Smith, of Ross, P.Pr.G.D., Hereford; J. W. Stevens, of London, L.R., P.Pr.G.Sup.W., Surrey; R. C. M. Symns, of Guildford, P.Dis.G.W., Burma; Edward Tappenden, of Leigh-on-Sea, S.D., 901; Sidney Tappenden, of London, J.D., 901; John Thompson, of London, L.R.; Harry Tipper, of London, Past Assistant Grand Pursuivant; Colonel G. Walton Walker, of West Bromwich, Past Grand Deacon, Dep.Pr.G.M., Staffordshire; E. H. Watts, of Newport, Monmouth; J. Procter Watson, of Bombay, P.M., 3189; Dr. W. Wynn Westcott, of London, Past Grand Deacon, P.M., 2076; and Harold Wright, of London.



FRIDAY. 1st OCTOBER, 1915.

THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. W. B. Hextall, W.M.; Edward Armitage, P.Dep.G.D.C., I.P.M.; W. Wonnacott, S.W.; F. W. Levander, J.W.; Canon J. W. Horsley, P.G.C.; W. J. Songhurst, P.A.G.D.C., Secretary; Gordon P. G. Hills, Steward; and J. H. McNaughton, Tyler.

Also the following members of the Correspondence Circle:—Bros. J. Heron Lepper, Walter Dewes, Charles H. Bestow, James Scott, F. Howkins, H. Hyde, John Church, Bedford McNeill, Stanley W. Rodgers, L. G. Wearing, Fredk. H. Buckmaster, Percy H. Horley, F. J. Asbury, W. Wyld, Fredk. Armitage, J. Walter Hobbs, S. J. Fenton, H. Eaborn, C. Isler, Herbert Burrows, A. E. G. Copp, H. Coote Lake, F. W. Green, J. F. H. Gilbard, Walter H. Brown, W. F. Keddell, and W. Howard Flanders.

Also the following Visitors:—Bros. Thos. R. Rand, W.M. Earl of Warwick Lodge No. 2504; A. Chichele Rixon, I.P.M. Mount Moriah Lodge No. 34; and H. Cornell, Borough Polytechnic Lodge No. 3540.

Letters of apology for non-attendance were reported from Bros. E. Conder, L.R.; Dr. Chetwode Crawley, G.Treas., Ireland; E. Macbean; William Watson; J. P. Rylands; G. Greiner, P.A.G.D.C.; S. T. Klein, L.R.; F. H. Goldney, P.G.D.; Dr. W. Wynn Westcott, P.G.D.; J. P. Simpson, P.A.G.Reg.; John T. Thorp, P.A.G.D.C.; F. J. W. Crowe, P.A.G.D.C.; E. H. Dring; and Cecil Powell.

Bro. Ernest William Malpas Wonnacott, P.Pr.G.D., Hertfordshire, was elected Master of the Lodge for the ensuing year, and Bro. Hamon le Strange, Pr.G.M., Norfolk, was re-elected Treasurer. Bro. J. H. McNaughton was re-elected Tyler.

Two Lodges and twenty-one Brethren were elected to membership of the Correspondence Circle.

The SECRETARY called attention to the following

EXHIBITS.

By the SECRETARY.

Odd Fellows APRON of leather, about 14″ wide by 13″ deep, with lower corners rounded and two small curved flaps, the whole edged with light blue ribbon and silver lace. In the centre, printed from an engraved plate, is a design in the form of a Coat of Arms, with Charity and Faith and Hope as supporters.

Silver FOB-CHAIN with square and compasses surrounding the letter 'G,' and monogram L.N.

Engraved silver JEWEL with the mottoes "Sola Concordia Fratrum" and "We live on the Square" and the name Edwd. Addicott. Bolton, Lancashire, 5774.

By Bro. SEYMOUR BELL, Newcastle-upon-Tyne.

TEA CADDY with Square and Compasses, mallet and chisel inlaid in the front.

Horn CUP, apparently of Irish origin. It shows a number of emblems very roughly engraved, referring to various degrees including K.T. It bears the name J. Ryan, and date September 1807, also 683, Annahilt, by which the original owner may perhaps be identified.

Two JEWELS or Badges, of the Order of Good Fellows. These are in the form of circular plates of silver with gilt irradiated frames. One was presented September, 1840, to William Jackson, P.G., by "No. 4 Loyal Lodge of Good Fellows, established 1811." and the other on the 6th July, 1841, to Richard Aston, P.G., by "No. 9 Loyal Lodge of Good Fellows." On the former is engraved the Prince of Wales' feathers, and on the latter, the Royal Arms.

Circular SNUFF-BOX of Box wood, lined with tortoiseshell. On the lid are various emblems relating to the Rose-Croix degree.

By Dr. E. ALLAN, Barrow-in-Furness.

APRON, about 19in. wide by 2ft. 5in., with emblems hand-painted on satin. Curved flap with irradiated eye, the whole edged with narrow red ribbon. The central design shows Adam and Eve in the Garden of Eden, in an arch supported by two pillars, and other Biblical scenes, such as Moses smiting the rock, Jacob's dream, and David and Jonathan, etc. There are also shown the sun, moon, and seven stars, a cock, dove with an olive branch, ark and rainbow, square and compasses; and at the foot, an altar, emblems of mortality, and terrestrial globe It is suggested that the Apron may possibly have belonged to the Order of Free Gardeners.

A hearty vote of thanks was accorded to those Brethren who had kindly lent objects for exhibition.

The SECRETARY read the following paper:—

LES NICOTIATES, or the ORDER OF THE PRISEURS.

BY BRO. R. E. WALLACE-JAMES, P.M. No. 57, S.C.,
Prov. Grand Treasurer, Mid-Lothian.

CLAVEL in his *Histoire Pittoresque* under the above heading states of this Society that it is "Maçonnerie en plusieurs "grades et des plus compliquées où est enseignée la doctrine "de Pythagore"; and Woodford in his *Encyclopædia* adds to the above, these five significant words: "Nothing seems known about it."

Kenneth Mackenzie in his *Cyclopædia* adds little to the above information, for he simply states, under the word "Nicotiates," "A com-"plicated Masonic Order, named by Clavel, in which the doctrines of Pythagoras "were taught."

Ragon in his *Tuileur Général ou Manuel de l'initié*, under the heading "34 Ordres dits Maçonniques," mentions (p. 340) "Tabacologique, ou de Priseurs, "xviiie siècle," and in a footnote states that it is "Maçonnerie curieuse et savante, "composée de quatre grades où est enseignée la doctrine de Pythagore. Son nom "lui vient du tabac, plante symbolique, dont la culture et la manipulation sert de "voile ingénieux à ses allégories instructives, dons nous possédons les cahiers. Nous "en avons fait paraître une notice historique, sous le tître de Pednosophes *(Enfants "de la Sagesse)*, suivie de la Tabacologie, dernier voile de la doctrine pythagori-"cienne, dans le No. 12, avril 1859, du journal le Monde Maçonnique."

With the exception, perhaps, of these few references, Masonic writers may be searched in vain for further information regarding this Society. This is the more astonishing as the complete Rituals, Ordinances, Traditional History and other explanations of its Inner Workings are in existence and have been in the possession of the Grand Lodge of Scotland for the last sixty or seventy years. They form part of what is known as the Morison collection, consisting of upwards of 2,000 works in print and manuscript, many of which are acknowledged by Masonic students to be of almost priceless value and rarely to be found in existing libraries. This collection, as is well known, belonged, at one time, for the most part, to the Grand Lodge of "The Scots Philosophic Rite" at Paris and the Library of the "Philalethes Lodge of the Amis Réunis," and was acquired by Dr. Charles Morison, of Greenfield, about the year 1827. Upon Dr. Morison's death, which occurred in 1849, his widow presented the Library to the Grand Lodge of Scotland. Beyond seeing the name mentioned in the Library Catalogue, few seem to know of the existence of this quasi-Masonic Society, although there are some thirty or thereby manuscript books in our Library. These MSS. are in French and although not, strictly speaking, Masonic, are interesting enough, as dealing with a kindred Society having much in common with our Craft, to warrant some little attention.

From a strictly historical point of view the Society seems to have had its rise about the year 1817, but its traditional history—of which more anon—carries one back to the closing years of the fifth century, and the persecutions under the Emperor Justinian instigated by his wife Theodora. In so far as can be gathered, Cachiré De Beaurepaire, A. Meallet,—Esline and Etienne François Bazot seem to have been the original members or founders of the Society. My own opinion, derived from various circumstances, although I have as yet no actual evidence sufficient to verify the belief, is that to Bazot should be attributed this honour. The Society lasted only for some sixteen years. The last Meeting of which we can find any trace was a banquet which was held in June, 1833. During these sixteen years, however, the Priseurs gathered to its membership the bulk of the most famous Masonic characters of the time resident in Paris. Among the first to join was J. M. Ragon, who was admitted a member on 1st June, 1817, at which time, though the Society had only then been a few months in existence, the membership numbered twenty-five. André Joseph Etienne Le Rouge was admitted at the following meeting, held upon 21st January, 1818, and, on his being appointed Secretary, he became the ruling spirit of the Society. In short, the Priseurs were apparently a very select little coterie of Parisian Masons who met together, over their pipes and cigars, to discuss various subjects connected, more or less, with Freemasonry. From the Ritual we learn that the plant Moly or the Tobacco plant was made the basis of the symbolic teaching professed by the Society, and each member, upon his admission, was expected to contribute a "feuille de la plante allegorique." Many of these "feuilles" are preserved.

Regarding the Ritual, there were four grades with several sub-divisions each under the rule of separate office-bearers. The four Grades were known as Ecoteurs, Torquers, Adepts and Electe, but, so far as can be discovered, only the first two of these grades, viz., that of the Ecoteurs and the Torquers, seem ever to have been worked, although the Rituals and explanatory lectures of the whole series are in existence. Provision was made, though the Society seems never to have got beyond a very initial stage, for "Manufactories" (as the Lodges were technically called) being established in various districts and even in foreign countries; in fact, a most elaborate administration and system of government is foreshadowed, from a Hierodidascale or a chief Supreme Grand Master of all the Manufactories in the world—a Protodidascale or chief supreme of all the Manufactories in each nation and a Didascale or Director of a Manufactory down through an almost endless array of subordinate office-bearers. Whoever the originator and author of the Ritual and legendary history of the Society was, he must have devoted an immense amount of thought and ingenuity in compiling such an intricate and elaborate, but to all intents useless, production.

Unfortunately the Minute Book is not among the papers which are preserved in the Grand Lodge Library, but from sundry stray references which fortunately remain we are able to glean considerable information which enables us to follow, at least for some years, the business of the Society and obtain an introduction to its membership. I recently came across several Draft or Scroll Minutes of Meetings of the Society included *per incuriam* among the MSS. belonging to another Rite. There can be no doubt that they belong to the Society of the Priseurs. As these Draft Minutes are not very numerous, the members of the

Quatuor Coronati Lodge will not consider it tedious if I give a translation of them all. These Drafts extend for a period of three years from 20th August, 1819, to 18th September, 1822. They are written in a very small cramped hand, and in some places, where the writing is considerably contracted, one has difficulty in deciphering the exact French word, but the following translation is close enough to give the meaning and shows the formula used in the Minutes. At the period embraced in these Drafts there is nothing to show that the very elaborate Ritual, to which I have already referred, was then in use. It may have been prepared at a later date. Although some of the Minutes bear that in the admission of candidates "All the ceremonies were performed according to the accustomed rite," it is evident that from the time occupied at the meetings, usually about two hours or less, it would be hardly possible, with other business, such as reading of the Minutes and anything else which might be before the Meeting, to go through the elaborate ceremony laid down in the Rituals. It seems highly probable that the ceremony was at that time, at any rate, very much shortened:—

Notes of Work 20.8.1819. Du jour D'hermes 4th of Typhonis 2419.

Le Fr.·. Desgranges D.·. Le Fr.·. Bricheteau S.·.

The work was opened at 8.30 in the evening.
The Fr.·. Moreau absent from the Lodge for many years shared in the work of the day.

The Fr.·. Richard communicated to the Lodge a roll of English tobacco from the culture of the Ecoteur De Ligny. It was resolved that it should not be deposited in the tobacco-box until it had been submitted to the final manipulation to which it was susceptible. They proceeded never-the-less with the Ballot for the admission of the Fr.·. Ecoteur into the Lodge. Upon 7 voting,—6 white balls and one red.

Consequently the Fr.·. De Ligny was called to partake of the work of the Torquers.

The Fr.·. Truet presented a leaf of English tobacco from the culture of the Fr.·. Bailly. This leaf was deposited in the tobacco-box of the Lodge where it was endorsed No. 21. On proceeding with the Ballot for the admission of the Fr.·. Ecoteur 7 voted 7 white balls,—the Fr.·. Bailly was called to partake of the work of the Lodge of Torquers.

The day for the reception of the two Frs.·. was fixed for Wednesday 17.9.1819. The Frs.·. Richard and Truet being charged to warn them of the resolution arrived at by the Lodge.

The work was suspended at 9 o'clock and dismissed.

Notes of work du jour d'hermes 2nd D'Arueris 2419 17.9.1819.

Le Fr.·. Desgranges D.·. Le Fr.·. De Beaurepaire S.·.

The work was opened at 8 o'clock in the evening.

The Fr.·. Lamasque read in the absence of Fr.·. Pedain the notes of the works of the last Meeting. They were adopted.

A letter was read from Fr.·. Pedain which excused him from being absent from the Lodge.

The Fr.·. Lamasque was nominated by the Lodge as M.·. of Culture.

They then proceeded with the introduction and reception of Frs.·. Ecoteurs Bailly and De Ligny. All the ceremonies were performed according to the accustomed rite.

They proceeded to a turn of the Ballot to know if a work would be proposed to the Ecoteur Fabre Palaprat for his admission to the 2nd Grade. 9 voted 9 white balls.

The question which was submitted to him was "Is thought the same thing as Sense?"

Report made by the Surv.·. The works were suspended at 9.45.

Notes of Work du jour D'hermes 30: D'Arueris 2419.

Le Fr.·. Desgranges D.·.

The preceding notes were read and adopted.

The Order of the Day called for the preliminary nomination of Members who should compose the Bureau of Administration of the Lodge of Ecoteurs during the three months of Sothiacum.

1st. For Director.—9 voted 9 balls; The Frs.·. Le rouge and Castille each obtained 3 votes. They proceeded then to a second scrutiny of the Ballot between these two Frs.·. the same number cast 9 balls, 5 voted for the Fr.·. Castille, 4 for the Fr.·. Le rouge. The Fr.·. Castille was nominated D.·. of the Lodge for 3 months of Sothiacum.

2nd. For S.·. D.·., 9 voting 9 balls; 8 for the Fr.·. Bailly who was therefore nominated S.·. D.·. of the Lodge of the Ecoteurs.

3rd. For the M.·. of Culture, 9 voting 9 balls: 7 for the Fr.·. De Ligny. The Fr.·. De Ligny was nominated M.·. of Culture of the Lodge of Ecoteurs for the 3 months of Sothiacum.

The Fr.·. D.·. smoked a cigar rolled in the manner of Louisiana. The Fr.·. Ledain communicated a leaf of tobacco sown in Italy. This leaf rolled in the Dutch manner similar to the perfumed English tobacco. The transplantation requested has been attended to.

The Lodge then worked upon the mixture. The Ecoteur Ramon occupied their attention. It was proposed that they should ask him the following question:—"What are the qualities necessary in order to become a member of a Secret Society?"

The M.·. of Culture having performed his duty—upon the invitation of the Fr.·. D.·. the works of the Lodge were suspended at 9 o'clock.

Notes of the Trav.·. Tab.·. of the Lodge of the Torquers du jour D'hermes. De Sothiacum 2419.

Le Fr.·. Desgranges D.·.

The preceding notes were read and adopted.

Deliberation upon the Frs.·. Philippe and Fabre.—proposed that they should write officially to Fr.·. Philippe,—Regarding Fr.·. Fabre, proposed that there should be given him notice of the intention of the Lodge. The Fr.·. De Ligny smoked a leaf of English tobacco cultivated by an Ecoteur.

The works were suspended in the Lodge at 9.30 o'clock.

Notes de Trav.·. Tab.·. of the Lodge of the Torquers du jour D'hermes 5 de Canobicum 2419. (19 J.E.v.).

Le Fr.·. Desgranges D.·.

The works were opened at 8 o'clock.

The preceding notes were read and adopted.

The Lodge deliberated upon the number of absent members.

The inspection of the List of Works showed that many neglected to assist at the Meetings. Some had valid reasons for excusing themselves of partaking in the Works, others had not even a plausible motive of excuse. It was resolved that the Fr.·. holding *per interim* the office of S.·. M.·. of the Lodge should write finally to the Fr.·. Philippe, to engage himself to assist at the Meetings of the 1st Grade seeing that the reasons which had been given by him for the granting of an excuse for this cause did not any longer exist.

The Lodge occupied itself in writing a like remonstrance to the Ecoteur Fabre-Palaprat.

The election according to the Statutes of the Society of Priseurs had been observed in regard to the Fr.·. in proposing to him a question for his admission into the Lodge of the Torquers but so far he had not satisfied it according to the Articles of the Regulations of the Lodge of Ecoteurs which bears that the Candidate to this Lodge should furnish a leaf of tobacco of his own culture. Many demands of a more important nature have hindered up to the present, this Fr.·. performing his obligations and in assisting in the work of the Lodge. Some Frs.·. proposed, however, that they should not introduce to a superior Grade a Fr.·. who had not yet fulfilled his obligations in the inferior Grade and who had not assisted at any of the Meetings of that Grade.

They moved the Order of the day upon this proposal. The Order of the day was adopted. Therefore the Fr.·. Bailly was charged on behalf of the Lodge to advise the Fr.·. Fabre-Palaprat of the discussion raised on this subject and to engage him to come to smoke a leaf at some of the future Meetings of the Lodge of Ecoteurs.

The Fr.·. De Ligny smoked some leaves from a roll of English tobacco sent a long time ago. This tobacco had been cultivated in Italy and had a most agreeable perfume. It had been worked by an Ecoteur.

The Report of the Fr.·. M.·. of the Ceremonies being well performed, the Works were suspended at 9.30 o'clock in the Lodge of Torquers.

Notes of the work Tab.·. of the Lodge of Torquers du jour D'hermes 3 D'Ichthonicum 2419. (16 F.E.v.).

Le Fr.·. Desgranges D.·.

The Meeting was opened at 9 o'clock.

The notes of the preceding work were read and adopted after slight modification. It was proposed to remit to a Superior Lodge everything discussed at the last meeting relative to the Ecoteur Fabre-Palaprat. This proposition was put to the vote:—7 voted 7 balls, whereof 5 white and 2 black, consequently all discussion relative to the Ecoteur Fabre-Palaprat was remitted to a Superior Lodge.

The Fr.·. Le rouge communicated to the Lodge a small roll of tobacco that was sent by the Fr.·. Bailly, the perfume of the tobacco recalling that of English mixture.

The report of the Fr.·. M.·. of the Ceremonies being well performed the Works were suspended at 9.30 o'clock in the Lodge of Torquers.

Notes of the work Tab.·. of the Lodge of Torquers of the G.·. O.·. Pris.·. jour D'helios 21 of the month D'Ichthonicum 2419. (5 M.E.v.).

Le Fr.·. Desgranges D.·.

The Lodge of the Torquers opened its work at 2.45 after the suspension of those of the Lodge of the Ecoteurs.

The Fr.·. M.·. of Ceremonies being assured that there were no Ecoteurs among the workers, the reading of the Notes of the preceding Work was reviewed.

It was put as the Order of the day the appointment of the office-bearers of the Lodge of Ecoteurs for the year 2420 as well as the preparatory nomination of the office-bearers for the three months of Ammonis.

1st. For D.·. 8 voted 8 balls, 7 votes for the Fr.·. Bailly who was therefore nominated D.·. of the Lodge of the Ecoteurs for the three months of Ammonis of the year 2420.

2nd. For S.·. D.·. number of balls equal to those voting; the Fr.·. Richard received 4 votes out of 8. He was nominated S.·. D.·. of the Lodge of Ecoteurs.

3rd. For Treasurer, 8 voted 8 balls unanimously for the Fr.·. Le rouge and he was nominated Compt.·. of the Lodge of Ecoteurs for the year 2420.

4th. For G.·. esb.·., 8 voted 8 balls. The Fr.·. Lamasque obtained the unanimity of the votes. He was consequently nominated G.·. esb.·. of the Lodge of Ecoteurs for the year 2420.

The object of the Meeting having been completed, the Works all suspended at 3.15 in the Lodge of Torquers of the G.·. O.·. Pris.

The next Meeting is fixed for jour d'hermes 28 D'Apidis. (17 M.E.v.).

Notes of the Work 17 May 1820,—jour D'hermes 28 D'Apidis 2420.

Le Fr.·. Desgranges D.·.

The Meeting was opened at 8 o'clock in the evening.

The notes of the two preceding Works were read and adopted.

The Frs.·. after having occupied themselves with various objects of administration left at 9.15 and the D.·. suspended the work of the day.

Meeting of the Torquers jour D'helios 16 D'herculeo—Apidis 2420. (4 J.E.v.).

The Lodge met to-day and occupied itself with the Ecoteur Mangourit. It was decided that the following question should be put to him on his admission to the 2nd Grade:—"Who may be entitled to the ceremonies and other things secretly practised in the Mysterious Societies which have for their aim the well-being of humanity?"

The reply to this question must be received not later than the 30th day of the present month D'herculeo-Apidis and if the report of the Commission is favourable the reception of the Fr.·. will be held on the jour D'hermes 3 D'hermanubis at 7 o'clock in the evening.

The Gde.·. M.·. was charged to advise the other Frs.·.

Meeting of the Torquers jour D'hermes 3 D'hermanubis 2420. (21 July E.v.).

Le Fr.·. Desgranges D.·. Le Fr.·. Niège S.·.

The notes of the preceding Meeting were read and adopted.

The Fr.·. Bailly smoked a leaf sent to the warehouse by the Fr.·. Mangourit. It was deposited in the tobacco-box and labelled,—Tab.·. of England 1820. They proceeded to the Ballot for the admission of the Fr.·. Mangourit to the 2nd Grade, 9 voted 9 white balls.

The D.·. announced that they would then proceed to the reception of the Fr.·. Mangourit.

All the Ceremonies were performed according to the accepted rite.

They proceeded to the nomination of the office-bearers for the Lodge of Ecoteurs,—1st for D.·. The Fr.·. Richard was proposed for D.·. The Fr.·. Truet as S.·. D.·. and the Fr.·. Porcher for M.·. of cere.·. The Works were suspended at 9.30.

Meeting of Torquers, jour D'hermes 3 d'isidis 2420. (16 A.E.v.).

The Order of the day. That there has been no letter from the Fr.·. Fabre-Palaprat.

Reading of the Notes (Minutes) An apology being made for the absence of the Gde.·. M.·.

The D.·. communicated a Letter addressed to the Torquers by the Fr.·. Fabre-Palaprat which declared that his health and the necessities of his business had not permitted him to assist at the Tab.·. works. He asked that he might be considered a corresponding member or [illegible] in order to be communicated to the inferior Lodge.

The Fr.·. Lamasque made homage of a roll blended with the best English tobacco. It was submitted to the Lodge by the Secretary for the Garde M.·. and ordered to be deposited in the tobacco-box of the manufactory after it had obtained the final revision of the Garde M.·.

This Fr.·. announced that as he had to be absent from the Lodge they should provide a substitute. Fr.·. Chachiré de Beaurepaire having obtained the majority of the votes was nominated Garde Mag.·. in lieu of the Fr.·. Lamasque.

Work suspended.

Meeting of Torquers 3.j d'hermes de Sothiacum 2420. (20 October 1820).

Directeur the Fr.·. Desgranges.

S.·. D.·. the Fr.·. Castille.

The M.·. of C.·. being assured that there were no Ecoteurs present, the Order of the day comprised the preparation of the nominations for the office-bearers.

The Fr.·. De Beaurepaire had unanimously the votes for the Grand D.·.

The Fr.·. Truet	do.	for the Sub.·. D.·.
The Fr.·. Deligny	do.	for that of M.·. of C.·.

A Fr.·. intimated to the Lodge the loss which had occurred to it by the death of the Fr.·. and Coll.·. Longe.

The Fr.·. Bailly was instructed to prepare a Historical Notice of the life of this esteemed Fr.·. and to obtain private information from Fr.·. Bricheteau in order to procure particulars about his habits.

The Works were suspended.

Meeting of the Torquers on the 3rd d'hermes d'Ammonis 2421. (Wed. 21st March 1821.)

Dir.·. Fr.·. Desgranges; S.·. D.·. Fr.·. [blank]

Assured by the M.·. of C.·. that there were no Ecoteurs present, the Works were opened at 8 o'clock in the evening.

The Frs.·. Desgranges, Richard, Bricheteau, Le Rouge, De Mangourit and De Beaurepaire present. They proceeded to the nomination of the office-bearers reviewed for the year 1821 of the Lodge of the Ecoteurs. The Fr.·. Le Rouge was nominated D.·. the Fr.·. Brichteau S.·. D.·. the Fr.·. Desgranges Garde M.·. and the Fr.·. Truet, Comtable [Treasurer].

The Order of the day called for the work of the blenders, consequently the Frs.·. François, Vuillaume, Vallery, Chouly de Permangle and Raveau occupied the attention of the Frs.·. with the Ballot which had been proposed and adopted.

It passed for each of these Ecouteurs individually.

Fr.·. François admitted unanimously.

Fr.·. Vuillaume 5 white against 1 black.

Fr.·. Vallery unanimously.

F.·. Choully de Permangle the same.

Fr.·. Raveau the same.

Consequently the Lodge decided that they should address a question to them and that this question should be the same for them all, and they proposed this:—" Admitting that all initiations are true,—of what use are they to Morality?"

The proposers of these Ecoteurs were charged to communicate to them this question.

The Works were suspended at 10 o'clock.

Meeting on the 1st hermes 6th day of the month Arueris 2421. (21 Sept. 1821.)

The Fr.·. Master of Cerem.·. being assured that there were no Ecoteurs in the Lodge. The Meeting was opened at 8 o'clock in the evening.

The Fr.·. Garde Mag.·. read the Minute of the last Work which was adopted. The same Fr.·. announced that he had submitted to the Fr.·. Desetangs the proposition of the Work mentioned at the previous Meeting. He added that this Ecoteur without absolutely declining the proposition which had been put to him declared that on several occasions a cold and troubles of the head had not permitted him to work. He desired in consequence that the Lodge would permit him to come and read, either in the Superior Lodge or in the Lodge of a lower grade, a long work prepared some time before upon the Gospels. However the Frs.·. observed that the work must remain in the "Romeaux" of the Society and that it could not allow this that was proposed. Upon this motion the Lodge decided that the Fr.·. Desetangs should of new be invited to furnish a special work which should be deposited in the Hogshead.

The Fr.·. De Ligny communicated some leaves of Brazilian Tobacco of a pleasant perfume. Another lecture having been proposed, the Works were suspended at 10 o'clock.

Meeting on the 1st hermes 4th day of the month Sothiacum 2421. (19 Oct. 1821.)

Directeur Fr.·. Richard in the absence of Fr.·. Bailly.

S.·. D.·. Fr.·. Truet (absent).

The Works were opened at 8.30 o'clock. The Minute of the preceding Works was not read because of the absence of the Fr.·. Garde Mag.·.

The Order for the day having for its object the preparatory nomination of the officers who should compose the administration of the Lodge of the Ecoteurs for the next three months they proceeded to this work according to the accustomed mode.

The Frs.·. hereafter named having received the majority of votes in the successive Ballots passed for this purpose have been in consequence nominated as follows:—

For the office of	Directeur	Fr.·. Ragon.
	S.·. Dir.·.	Fr.·. Bailly.
	Comptal.·.	Fr.·. Le Rouge.
	M.·. of Cerem.·.	Fr.·. Bricheteau.
	G.·. Mag.·.	Fr.·. Deligny.

The Lodge then worked at the mixture. The Ecoteurs Bailleul and Girandeau occupied the attention of the workers. It was proposed that the following question should be given them to discuss:—"What is the influence of Secret Societies upon the well-being of the people?" The question was transmitted to these Ecoteurs by the Fr.·. Bricheteau.

Fr. ·. Ragon communicated a roll or rather a small "Carotte-Cachetée"[1] which had been sent to him for this purpose by the Fr. ·. Bailleul. This Tobacco of St. Vincent smoked by the Fr. ·. Ragon exhaled a strength which made them remark some resemblance to the culture with which the Priseurs occupied themselves. It was resolved that having communicated this roll (carotte) he should make an exact copy of it in order to be deposited in the Hogshead of the manufactory, and the Fr. ·. Le Longe was instructed himself to make this culture with the plough [*i.e.*, the cutting-knife used by Tobacco workers].

The Fr. ·. Mait. ·. de Cerem. ·. having completed his duties the Works were suspended at 10 o'clock.

Notes of the Tab[ligal] Work of the Lodge of the Torquers 3rd Zeus 16 day of Typhonis 2421. (1 Nov. 1821.)

D. ·. Fr. ·. Bailly—S. ·. D. ·. Fr. ·. Truet.

After having been assured according to secret custom, that there were no Ecoteurs present, the Meeting was opened at 3.30 o'clock.

The notes of the last works did not appear because the Fr. ·. Garde Mag. ·. had omitted to bring the Book.

Thereafter Ecoteur Fr. ·. Desetangs was presented to the attention of the Torquers. The Ballot passed in regard to him having been adopted and the result of this method having resulted in unanimity of votes in favour of this Fr. ·. the Lodge ordered the Garde Mag. ·. to put to him the following proposition:—"Make a dissertation (write an essay) upon the Morality of the Gospels."

No one being found to make any lecture the Works were suspended at 4 o'clock.

Meeting on the 2nd helios 14th day of the month Herculeo-Apollineum. (2 June 1822.)

Directeur Fr. ·. Bailly,—S. ·. Dir. ·. Fr. ·. Truet (absent).

The Works were opened at 2 o'clock. The Minute of the preceding Meeting could not be read because the Fr. ·. Garde Mag. ·. had not brought his book with him.

The Meeting heard the Report which was made to them upon the work which had been remitted to him by order of the Lodge. It followed from this Report and from the knowledge which certain Frs. ·. gave of the memory of Fr. ·. Bailleul that this Ecoteur was worthy of passing into the Grade of Torquers.

[1] Carotte, a popular tobacco with Frenchmen, formed into long thin rolls, sweetened with treacle, cut for smoking like modern pigtail (Fairholt). The carotte was formed by enswathing a number of leaves, when cured, on each other, after the ribs had been taken out, and rolling them round with pack thread, till they became cemented together. These rolls commonly measured about 18 or 20 inches in length and 9 inches round the middle part.

The Lodge consequently decided by a Ballot which was unanimous that this Fr.·. should be admitted into this Grade and that they should proceed with his reception which should be fixed for an early date. The Fr.·. Master of Cerem.·. was instructed.

The Directeur suspended the Works at 3 o'clock.

Meeting on the 19th June 1822.

Directeur Fr.·. Truet S.·. Dir.·. in the absence of Fr.·. Bailly S.·. Dir.·.

The Minutes of the four last Meetings were read. They were approved. There was read the reply of Fr.·. Bailleul to the question which had been submitted to him by the Society. Some observations were made upon this reply, but under colour of a sprinkling (mouillade) only, and the admission of this Fr.·. was sustained.

The Lodge was informed that the Fr.·. Giraudeau had not received the question which ought to have been sent to him by Fr.·. Bricheteau. Resolved that this question should be put to him by Fr.·. Ragon which he very much wished to undertake.

The Lodge occupied itself with the preparatory nomination of the Frs.·. who should compose the administration of the Ecoteurs. The following Frs.·. received the majority of votes in the successive Ballots taken for this purpose:—

Directeur	Fr.·. Beaurepaire.
S.·. Dir.·.	Fr.·. Bricheteau.
Mait.·. de Cerem.·.	Fr.·. Bailly.

They proceeded to the reception of Fr.·. Bailleul which was performed according to the prescribed ceremonial.

The M.·. of Cerem.·. having made his Report the Meeting was suspended at 10 o'clock.

Meeting on Wednesday 18 Sept. 1822.

Directeur Fr.·. Truet S.·. Dir.·. in the absence of Fr.·. Bailly.

The M.·. of Cerem.·. having announced that he had found no Ecoteurs in the Lodge the Meeting was opened at 8 o'clock in the evening.

The Fr.·. Garde Mag.·. read the Minute of the last Works which was adopted.

The Lodge occupied itself with the preparatory nomination of the Frs.·. who should compose the administration of the Ecoteurs.

The Frs.·. thereafter nominated those who received the majority of votes in the successive Ballots which were taken as follows:—

Directeur	Fr.·. Vallery.
S.·. Dir.·.	Fr.·. Bricheteau.
M.·. of Cerem.·.	Fr.·. Beaurepaire.

The Fr.·. M.·. of Cerem.·. having given in his Report, the Meeting was suspended.

As may be seen from the foregoing Minutes, the Priseurs were not content with the ordinary Calendar, but made use of a very elaborate one consisting of twelve months of thirty days each, to which they gave the names of Amonis, Apidis, Herculeo-Apollineum, Hermanubis, Momphta, Isidis, Omphta, Typhonis, Arueris, Sothiacum, Canobicum and Ichthonicum. To these months they added five (in leap year six) additional days, at the end of each year, called "Jours de Sais." The year began upon 21st March according to the Gregorian Calendar, and 600 was added to the year. The months were divided into weeks of seven days, as follows:—Selene, Monday; Hares, Tuesday; Hermes, Wednesday; Zeus, Thursday; Aphrodite, Friday; Chronos, Saturday; and Helios, Sunday.

The Order took for its Badge or Emblem the plant Moly or later the tobacco plant particularly the Rustica or red variety. The colour of the flower was emblematic of the vast knowledge of the Priseurs. The stem, strong and short, represented the character of their philosophy. The three small flowerets, the emblems of the love of the arts, the sciences and morality which inspire the true love of wisdom. The round form of the flower indicated the union and the equality of the brethren. Lastly the time when the plant flourished was the emblem of the state of true Philosophy, which does not commence to shine with full brilliance until men have arrived at the autumn of life and which continues with all the brightness possible until they have attained to Winter when they can rest from their labours.

For admission to the lower Grade, that of the Ecoteurs, a candidate or neophite need not necessarily have attained his majority, but in order to be admitted as a Torquer he must have proved himself a faithful observer of duty and possessed of all those qualities which ought to characterise mature men. Thus the Torquer was the image of a man who had entered upon the Autumn of life having himself profited from the errors and mistakes of his own youth and who was ready to employ his ripened knowledge in improving, not only himself but assisting his younger brethren in the attainment of perfection.

There seems to be little doubt that Etienne Bazot, or whoever it was that was responsible for the Traditional History of the Priseurs, was indebted to the Fratelli Obscuri which had its origin in Italy. From the Ordinances of the Priseurs we learn that about the year 1554 the father of Sir Thomas Bodley was forced to flee from England, during the religious persecutions under Queen Mary, taking with him his young son Thomas, then about ten years old. He settled with his family at Geneva. As his son grew up he travelled through the greater part of Europe and stayed for a time at Forli in Italy. While there Thomas Bodley (afterwards Sir Thomas) joined a Society which, under the Veil of Mystery and

the modest title of the Fratelli Obscuri, concealed the laudable object of propagating the Sciences and love of Virtue. The Fratelli Obscuri had been established in imitation of an older Society which had existed since before the fall of the Grecian Empire in the towns of Constantinople and Thessalonica. It was divided into three Grades, whereof the regulations were very severe, and had a system of writing which was known only to themselves. It had also a distinct calendar founded, like that of the Priseurs, upon a year of twelve months of thirty days each and the requisite additional days required to complete the solar year. It adopted as an emblem the plant Moly, symbolical of the Sciences. Thomas Bodley was admitted into this Society, which received into its membership all educated and worthy men without distinction of birth or religion. On his return to England, during the reign of Queen Elizabeth, Bodley, having an exalted idea of the Fratelli Obscuri, formed a project of establishing a similar Society in London. He wrote to Italy and induced the head of the Order, Fabius the last Hierodidascale, to send him the necessary powers, and there was formed in this country a branch of the Order.

Thomas Smith, William Sedley, Nicolas Bacon (father of the celebrated Bacon), Sir Woldleigth (?), Lord d'Awbney (?), and Walter Mildemay were the first Englishmen that Bodley initiated. Antonio Pizzalleti, one of the Italian brethren, came to London to instal the new Society under the name of the Tavern of the Muses.

A few years later Sedley and Smith established two new Taverns, one at Oxford and the other at Cambridge. Subsequently another seems to have been founded at York. Bodley died in 1612 and was succeeded as Head of the Order in England by Robert Cotton who was named the Protodidascale or Chief Superior of the Taverns of England. About this time, we are informed that Sir John Napier of Merchiston founded a Tavern at Edinburgh, but it is very doubtful if this was actually the case.

On the death of Robert Cotton, in 1631, he was succeeded by John Selden.

The Freres Obscuri of Italy, without making much noise, never-the-less excited curiosity, and their secret meetings caused them to be suspected by the Agents of the Papal Power. The Cardinal Pamphile, in order to gratify his curiosity, if for no other baser motive, desired to be admitted into the membership of the Society. The brethren obtained wind, however, of his design, and he was rejected, with the consequence that the Hydra of the Inquisition was let loose against the Fratelli Obscuri. They were accused of heresy and of being partisans of Socinianism. Many of the members perished in the dungeons of the Inquisition, others took flight; in short, the Society was forced to dissolve itself. The members were never re-united. As their brethren in England had more liberty than they, and prospered without being persecuted, the Italian Freres sent to them the Frenchman Sarzanello and entrusted him with the original Statutes from the Archives of the Order to be preserved in London. What has become of these papers is not now known.

Selden was at that time the Protodidascale or Supreme Chief. Many Taverns were established under his rule in different towns, but he died in 1654 and was succeeded by John Marsham. About 1662 the younger Penn, son of Vice-Admiral Penn, was received into the Society, and six months afterwards was

nominated Didascale or Chief of the Tavern at Oxford. He belonged at that time to a sect known under the name of Quakers or "Freres Shakers." He, although a Quaker and having adopted their principles, preserved, however, his faith in and his love for the Society of the Freres Obscuri, which he was one day destined to give life to in America. In the meantime the Freres Obscuri became from day to day more powerful and more noticeable. It finally aroused the suspicion of King Charles II., who, by an order of his Council of date 26th July, 1669, prohibited all Secret Societies or those of which the Meetings were not made public. The Monarch thought, by this act, to entirely annihilate, or at least force the Taverns to hold their Meetings publicly, but in this he was mistaken. It was at this time that the Fratelli Obscuri in England, or, as they had come to designate themselves, the Tobaccological Society, in order to avoid publicity, adopted the allegory of the Tobacco plant. It was to Thomas Stanley, who devoted a large amount of time and trouble to it, that the Order owed its new form and fresh lease of life. This worthy Frater, as a reward for his labours, was elected Hierodidascale after John Marsham died, in the year 1672. Stanley did not long enjoy the fruits of his labours on behalf of the Society. He died six years after his election, leaving, as we are told, the Fraters desolate and grateful for all that he had done for them. During Stanley's rule, on account of the King's order, the Tobaccological Society had closed their Taverns, but the members continued to meet in such public places as Cafés and Smoking-rooms. There, under the veil of the allegory which they had adopted, they continued their work while smoking their pipes and drinking a few pots of ale. Afterwards they circulated, among themselves, their works by sending them from one to another. The Society held together for a long time in this manner and submitted to this constraint in silence. Stanley's successors were Wentworth Dillon, Count Koscanon (?), William Sommer, John Sommer, and Anthony Ashley Cooper, the Third Earl of Shaftesbury, John Sheffield, Duke of Buckinghamshire, Charles Boyle, Earl of Orrery, Edmund Halley and Sir Hans Sloane, who all held the position of Hierodidascale of the Order. The last of these illustrious personages died in the year 1753, and from that date all trace of the Tobaccological Society seems to vanish until, as I have said, some fifty years later it is met with as a practically new Society under the name of the Priseurs but connected by Bazot and his companions traditionally therewith. It is quite possible that there may have been in the interval other Tobaccological Societies, but none of them can claim to have been connected with the Societies which we have been considering. How much of the history I have come across and in the foregoing paper communicated to the Brethren of the Quatuor Coronati Lodge is fact and how much pure fiction it is not for me to hazard even a guess. What I have found is hereby submitted for discussion to the highest tribunal of Masonic Authorities.

Bro. W. B. Hextall said:—

I rise to propose a vote of thanks to Bro. Wallace-James for his pleasant paper; and in so doing should like to ask if it may be made more clear than it is, at any rate to myself, whether the term 'tobacco' as used in the Minutes of the *Priseurs*, where it is variously described as "English," "English mixture," "sown

(also, cultivated) in Italy," "Brazilian," and "of St. Vincent," is to be taken in any sense as meaning tobacco in actual fact, or whether its use was exclusively confined to the literary contributions—*feuilles*—of the members of the Society. And a like inquiry suggests itself as to what are designated in the Minutes as "The tobacco-box," "the Hogshead," and "the blenders," etc. The impression I have at present is that actual smoking and the symbolism of the tobacco plant and its use formed the combined objects of the fraternity, as had apparently been the case with the earlier Society which existed down to nearly 1753.

Without touching upon the alleged forming, by Thomas Bodley, of a branch of *Fratelli Obscuri* in London, *temp.* Queen Elizabeth, it has been noticed that in the works of William Shakespeare no reference is found either to tobacco or smoking; whilst his personal friend and contemporary, Ben Jonson, has marked allusion to them in his plays, "Every Man in his Humour," and "The Alchemist"; a slightly altered version of the latter is included in some dramatic collections under the title of "The Tobacconist."

I am conscious that it is travelling away from our immediate subject to add one or two *Nicotiana*. The following mathematical exercise appears to have been printed in the reign of Queen Anne, and is perhaps more convincing to the sight than the hearing:—

To three-fourths of a cross add a circle complete:	**T O**
Let two semi-circles a perpendicular meet:	**B**
Next add a triangle that stands on two feet:	**A**
Then two semi-circles, and a circle complete:	**C C O**

An etymology for the word "tobacco" is given in the *Gentleman's Magazine* for January, 1788, as from three Hebrew words: Tob=Bonis, Ach=Fumus, A=Ejus: the signification being, "Good is the smoke thereof."

A modern allusion to a constituted body of followers of nicotine is in *The Journals of Walter White, Assistant Secretary of the Royal Society*, 1898, where writing of a visit of the poet Tennyson to London in 1854, the author says, "at eleven he is to go to a smoking club which never meets but an hour before midnight, and of which he and some great man of Darmstadt are the only two honorary members."

Bro. Canon Horsley said:—

I regret the absence of the author of the paper, since there are a few questions suggested, but not answered, in what he has written.

1. Why the "Children of Wisdom" should have gone to the tobacco plant as a fertile source of symbolism is not obvious, nor why the alternative name given to *Les Nicotiates* (a word and an idea borrowed from the Tobaccological Society which had apparently ceased to exist fifty years before this new and French secret society), should be *Les Priseurs. Priseur*, according to the dictionary, means auctioneer.

2. That nothing except the names of some members should remain to tell us of the *Fratelli Obscuri,* later known as the Tobaccological Society, is a distinct loss when we find men so eminent in literature and science introducing the order to England. The William Sommer, by the bye, who was one of the heads—or Hierodidascales—of the order, must not be taken for William Somner, the well-known antiquary and Anglo-Saxon scholar who was an alumnus of my old school, the King's School at Canterbury, for he died in 1669, three years before John Marsham the Hierodidascale.

3. A distinct calendar of its own is said to have been adopted by the *Fratelli Obscuri,* whose proceedings were, and probably were of necessity, secret, and as such excited the suspicion of the Inquisition and caused its persecution and dispersal. But I should hardly say it had a calendar "like that of the *Priseurs.*" The *Priseurs* 'conveyed' it to their own uses, and they seem to have been a very poor imitation of the extinct and learned society and did not deserve a longer life than the sixteen years they had. That the study and application of the teaching of Pythagoras was the *raison d'etre* of the older society I can well believe, and this would account (on the supposition that *Les Priseurs* 'lifted' it *en block* from the *Fratelli Obscuri)* for the change of the Latin designations of the days of the week, common among the learned professions, to their Greek equivalents *(dies solis* becoming *jour d'Helios,* and so on): and also for some, but not all, of the curious names given to the months. *Momphta* and *Omphta, Sais* and *Apis,* sound like real or imitation Egyptian, but *Ichthonicum,* at any rate, has a Greek origin.

4. These months were twelve, each of thirty days; but when Bro. Wallace-James says that these were divided into weeks of seven days, one hardly follows his arithmetic. They usually met on Wednesday, *jour D'hermes, dies Mercurii.*

5. According to the list given *Sothiacum* is the equivalent of the month of August; but what, then, is "The three months of Sothiacum?"

6. There was nothing remarkable in their year beginning in March, for so did our own down to the year 1752, and though *Les Priseurs* date only from 1817 they were mainly reproducing the ways, and probably the nomenclature, of the *Fratelli Obscuri* or Tobaccological Society which hardly (if at all) survived the year 1752, Sir Hans Sloane, the last Hierodidascale dying in 1753.

7. But why, in making a concealed date for their year, did they add 600, as our writer says, without giving us any explanation or comment? 1821 thus becomes 2421: but in the following year the fanciful (or symbolic?) name is dropped, and we read 19th June, 1822, and Wednesday, 18th Sept., 1822, instead of *jour D'Hermes* 2422. Or has our brother here translated what he previously left untranslated? Why 600? I fail to find any event or person in Roman History in 600 B.C. from which or from whom they might have reckoned. Roman History, apart from legend, did not then exist. But in Greek history, remembering that

Fratelli Obscuri are said to be so derived from a society in Constantinople and Thessalonica "since before the fall of the Grecian Empire," the date being, of course, A.D. and not B.C., the only Landmarks I can find in 600 B.C. are the recovery of Salarius by Solon, and the foundation of the colony of Marseilles by Ionic Phocæans. Neither helps us. And even the traditional history of the society only carries us back to Justinian and the fifth century of our era. Nor does the date of Pythagoras help us as we might have expected since the original society was formed on his philosophy, for he was born B.C. 580, and died B.C. 510. May we presume that the mystic date means nothing more than a desire to hide the date of the year, as well as of the month and the day of the month, in which a meeting was held, and that 600 was the first number that suggested itself and that it might equally have chanced to be 800 or 1100?

8. Last comes the question—Were the *Fratelli Obscuri*, founded by Thomas Bodley in Italy, an imitation of an older society of Greek origin, desiring to uphold the teaching of Pythagoras who had studied in Egypt and other Eastern countries? Were they not lineal descendants of the Brotherhood of Three Hundred which the Greek Pythagoras himself founded at Crotona in Italy after his travels in Egypt? These, mainly of the wealthy and noble classes, were bound by a vow to their master and to one another for the purpose of cultivating his religious and ascetic observances, and of studying his theories. Their period of probation before initiation was from two to five years, in which their powers of silence were especially tested. They had secret symbols (and no doubt pass-words) by which members of the fraternity could recognise each other "even if they had never met before." Fraternities of this kind were soon established in various cities of Magna Græcia. Suppressed as an order, because too aristocratic or oligarchical, they continued as an esoteric sect, keeping up their religious observances and scientific pursuits.

Mr. Clinch, in *Anthologia Hibernica*, tried in the last century to derive Freemasons from the system of Pythagoras and almost to identify the Craft with the Brotherhood, pointing out fifteen common features.

I think, therefore, that the genealogy of the deservedly short-lived *Priseurs* may be traced thus:—(1) The Brotherhood of Pythagoras. (2) Certain exclusive and secret societies derived from the Brotherhood by imitation, if not by actual descent, formed in those countries, Italy and Greece, in which the Brotherhood was founded and had flourished. (3) From one of these in Constantinople was derived the *Fratelli Obscuri* of Forli in Italy, in which Thomas Bodley was initiated. (4) The branch founded in London by Bodley in the reign of Elizabeth, which continued under that name until Charles the Second. (5) The Tobaccological Society (the *Fratelli Obscuri* under a new name adopted for prudential motives) which was still literary and philosophic and survived until 1753. (6) *Les Priseurs*, formed fifty years afterwards in France, probably on the basis of some records of the Tobaccological Society which had come into the hands of some French Masons. It died after seventeen years of life, and the point of chief interest, which differentiates it from so many similar inventions and attempts, is that all its Rituals, Ordinances.

etc., are extant. It would be well, if possible, to see to what extent the Scots Philosophic Rite at Paris was indebted, if at all, to *Les Nicotiates*, alias the Order of the *Priseurs*.

Bro. Gordon Hills said:—

It was in 1878 that Bro. Woodford wrote of Dr. Morison's collections in the possession of the Grand Lodge of Scotland:—

"Very little, if any, use has been made of this splendid gift, and only recently the books were found to be covered with dust by a student of the Craft who desired to examine them."

This was a reproach of years ago which the new accommodation of Grand Lodge at Edinburgh has put far away, and Bro. Wallace-James is to be congratulated as one of those who is working to make use of this "splendid gift." It is to be hoped that he will be encouraged to delve further into what should be so fruitful a source of information, and that others will follow his example so as to render this store of material more generally available for students of the Craft.

Bro. Wallace-James refers to the Libraries of the "Scots Philosophic Rite" and the "Philalethes Lodge of the Amis Réunis," from which sources Dr. Morison's collection was, "for the most part," derived. Neither of these bodies, however, can have possessed the records of the Society under consideration, as the Philalethes ceased to exist about 1790, and the Scotch Philosophic Rite became finally absorbed under the Supreme Council of the "Rit Ecossais" about 1818.

The aims of the Philosophic Rite in the direction of research and discussion on Masonic and other subjects considered to be akin had much in common with the aspirations of the Philalethes of Paris and the Philadelphes of Narbonne, and in the subjects proposed for investigation by candidates for "Les Nicotiates" we seem to catch an echo of the same line of pursuit. Former members of all these bodies are likely to have been attracted by the programme of this new organisation affording opportunities for research and discussion; Beaurepaire and Mangourit whose names occur in the present paper, were, in fact, both leading members of the Philosophic Scottish Rite. A reference to Bro. Woodford's invaluable "Cyclopædia" discloses a good list of literary achievements in support of the Craft to the credit of these few only of the "Priseurs" whose names are mentioned by Bro. Wallace-James, in the cases of Meallet, Bazot, Desgranges, Moreau, François de Neufchateau, Des Etangs, Balleul, Le Rouge—whose fine Library and collection was sold after his death in 1835—and other well-known masons, Ragon, of whom Bro. Songhurst has written, and Fabre Palaprat, the G.M. of the Order of the Temple with whose activities Bro. Chetwode Crawley's recent researches have made us well acquainted. Bro. Wallace-James speaks of these brethren meeting together "over their pipes and cigars"; surely their snuff-boxes were at that date equally important paraphernalia to minister to the devotion of the "Nicotiates" to the "fragrant weed." In fact, as "smoker" means a "smoker of tobacco," so "Priseur" means a "taker"—"a taker of snuff." Apparently the symbolism of the small "carrotte" communicated by Bro. Ragon at the meeting on the 19th Oct., 1821, refers to tobacco for use as snuff. The *Encyclopædia Britannica* tells

us that "in early times the duly sauced and fermented leaves were made up into 'carottes,' tightly tied up spindle formed bundles, from the end of which the snuffer, by means of a 'snuff-rasp,' rasped off his own supply, and hence the name 'râpé,' which we have still as 'rappee' to indicate a particular class of snuff."

One feels that whilst submitting his researches to our Lodge, Bro. Wallace-James intends to be very complimentary in the confidence which he expresses in the ability of its members to unravel the intricacies of the subject, but one could almost wish that his "feuille" had not been "deposited in the tobacco box until it had been submitted to the final manipulation to which it was susceptible,"—that he had carried his own researches a little further. In the absence of more explicit information about the rituals and ceremonies of the Society of which we are told there are full particulars at Edinburgh, it is difficult to say how far, if at all, the symbolism and legendary history were taken seriously or intended to be so understood. The story of the Brotherhood in Italy and its introduction in Elizabethan times has all the characteristics of the legends of a good many other doubtful associations. Running through the dates which occur in connection with names up to the time of Charles II., I note that they seem fairly correct, but one seems to detect a conflict with facts about Sir Thomas Bodley and William Penn. It was after Bodley's return to England and whilst he was at Oxford that, in 1576 he obtained license to travel for study abroad and spent nearly four years in Italy, France, and Germany, becoming especially proficient in Italian, French and Spanish. As regards Penn, at the date mentioned, 1662, he was at Oxford as a youth of 20, noted for proficiency in manly exercises, but notorious on account of the manner in which he asserted his sympathy with Quakerism, which was exhibited in refusal to attend chapel and church services, and carried even to the extent of attacks on students who did so, on whom Penn and his Friends laid hands and even tore off their surplices. This resulted in his being "banished" his college, and returning home where his reception was not sympathetic, as he was whipped, beaten and turned out of doors. A little later Penn was sent abroad and spent his time at first in France and afterwards travelling in Italy, returning to England in 1664, a course hardly compatible with the presidency of the "Nicotiates" which their legend assigns to this period.

Amongst the rather doubtful names which occur I suggest that "Sir Woldleigth," possibly is what 'Lewis Caroll' might have called a portmanteau form of 'Sir Walter Raleigh,' and further on, the Count Koscanon in juxtaposition to Wentworth Dillon is no doubt meant for his title—Earl of Roscommon (Fourth Earl 1633-1684).

The symbolical plant Moly is indeed of classic repute, its name a simple transliteration of the Greek μῶλυ. In the Odyssey we find this plant given to Ulysses by Hermes as a potent remedy against the arts of Circe:—

"So spake the Argicide, and from the earth,
That plant extracting, placed it in my hand,
Then taught me all its powers. Black was the root,
Milk-white the blossom; Moly is its name
In heaven; not easily by mortal man
Dug forth, but all is easy to the gods."

(Book X. Cowper's Translation.)

Tennyson in "The Lotos Eaters" refers to this classic plant, writing of—

". . . beds of amaranth and moly."

In modern times the wild garlic and ramsons *(allium ursinum)* and some of its kin are recognised as moly, and when we go back to the days of Sir Thomas Bodley we find Gerarde describing several varieties in his Herball; significant are "Moly or Sorcerer's Garlicke," and the kind denominated "Homer's Moly." According to Dierbach, Homer's moly was the same as mandrake, of which such fabulous tales have been current.

The description of the symbolical plant cannot be said to agree with either moly or tobacco. The stem "strong and short" is certainly more reminiscent of the former, and if Bodley and his friends had desired to adopt an emblematic plant, never did tobacco as a medicinal herb of mysterious powers hold higher repute than in his day. The plant was first brought to Europe in 1558, and its seed was sent to his own country by Jean Nicot the French Ambassador to Portugal, whose interest is commemorated by its name, "Nicotiana." Many and almost miraculous powers were attributed to it and so it was called "Herba panacea"; "sana sancta Indorum," "divine tobacco," said Spenser, and William Lilly styled it "our holy herb nicotian."

The names adopted by the Priseurs for the months of the year seem to be intended to be Egyptian or Greco-Egyptian, but are not the Egyptian names of the months; possibly there is a reference to the signs of the Zodiac as their basis. The division into months of 30 days and the addition of 5 days in ordinary years and 6 in leap year occurs both in the Sothic Calendar of Egypt and in the French Revolutionary Calendar, but the year starts in the former in August and in the latter at the autumnal equinox and not in March. The addition of 600 to the year suggests some allusion to the date of the foundation of the Society, but Bro. Wallace-James says that the traditional history carries back its rise to the closing years of the *fifth century*, and the "persecutions under the Emperor Justinian," *i.e.*, before the Emperor's death in A.D. 565. One would like a little more light from the traditional history on this supposed date of the origin of the association. The names of the days of the week are Greek equivalents for the usual titles. "Hares, Tuesday," should be Ares (Ἄρης) identified by the Romans with Mars, and "Chronos" should be Cronos (Κρόνος) or Saturn.

Bro. WALLACE-JAMES writes that he has discovered much further information in regard to the Society of *Les Nicotiates*, but owing to pressure of work he is unable to devote sufficient time to the matter at present. He hopes, however, to make a further communication later on. He adds: "I quite appreciate the fact that the *feuille* has not received the 'manipulation to which it was susceptible' as pointed out by Bro. Gordon Hills, but the interest shewn by him and the other Brethren who have commented upon it will encourage me to proceed further with my research."

THE BESWICKE-ROYDS MASONIC MS. OF THE OLD CHARGES.

An exact Typographical Reproduction with a short Description.

BY BRO. RODK. H. BAXTER, P.Pr.G.Sup.Wks., E. Lancs.

It is interesting to record the discovery of still another copy of the "Old Charges," which brings the number of known written versions up to seventy-five, exclusive of the two "Crane" and the "Wren" MSS. which have disappeared in recent years.

The latest find has been named after the late Bro. C. R. N. Beswicke-Royds, P.G.D., for many years Deputy Provincial Grand Master of East Lancashire, amongst whose effects it was found after his decease. His Masonic legatee and executor, Bro. F. N. Molesworth, P.Prov.G.Reg^{r}., East Lancs., tells me that the MS. was presented to its late owner by a London friend over thirty years ago, but he, unfortunately, can throw no further light on its antecedents.

The document consists of four pieces of parchment, for the most part about six inches wide (the maximum width being six and one-sixteenth inches and the minimum five and three-quarter inches), stitched together to form a continuous strip six feet ten inches long over all, rolled up in the usual way. The scroll has originally been tied up with a piece of ribbon or tape, folded in the middle and sewn to the centre of the top of the MS., the tab of which still remains. The first sheet measures twenty-three and one-half inches, lapped *over* the second, the second twenty-four and one-half inches lapped *under* the third, the third twenty-three and one-half inches lapped *over* the fourth, and the fourth eleven and one-quarter inches; the difference between the sum of the separate lengths and the total being, of course, accounted for by the over-lapping of the sheets. A piece has been torn off the bottom right-hand corner of the roll but, fortunately, in such a way as not to interfere with the writing.

The parchment is much discoloured from age and frequent handling, but the writing is perfect and quite legible, with the exception of a few words obliterated by stains (reproduced in italics in the transcript) and a single word in line eleven (reproduced in italics in brackets) where a crack appears.

I was inclined to date the period of writing at the very beginning of the seventeenth century, as were also several antiquarian friends whom I consulted, but Bro. Thorp, of Leicester, who has kindly checked and corrected my transcript, says he would hesitate to date it earlier than the second half of that century.

The places where the scribe has started his labours afresh with a new or sharpened quill are easily discernible and occur at the beginnings of lines 51, 97, 156 and 291 and the fourth word in line 132.

That the clerk copied from a pre-existing document is perfectly evident from the many errors easily traced, some words being omitted and others duplicated, and so the value of this version is diminished in comparison with others. The spellings are peculiar and varied and the indiscriminate use of the letters u and v seems to follow no rule, unless we regard their frequent, though not universal contrary use, as having been the guide of the writer.

So far as classification is concerned, Bro. Thorp writes:—

> Subjecting it to the tests established by the late Bro. W. J. Hughan and Bro. Dr. Begemann, I think it should be added to the SLOANE Family and to the *Sloane* Branch of the family, with the number E 21. In the most important points it is in general agreement with the Sloane MS. No. 3848, although there are some curious and uncommon discrepancies. Thus the wages paid by St. Alban are said to have been "every three weeks III^s VI^d their double wages," the first three words being most unusual. Again in the first charge reference is made to the "teaching of indiscreet men," in place of the usual word "discreet," an error also found in the Strachan and Scarborough MSS. In the sixteenth charge there is a curious error — it reads "Also that no mason make moulds sware etc.," instead of "square."

According to the late Bro. Gould's tests of evidential value from a legal standpoint it easily falls into Group III. of his classification.

THE TRANSCRIPT.

The might of the father of heauen wth
the wisdome of his glorious Sonne
through the goodnes of the holy Ghost that
bee three psons and one god bee wth vs bee
wth us att our begin'ng & giue vs grace
so to governe vs in ōr Livinge that wee may
come to his blifse that neuer shall haue
endinge

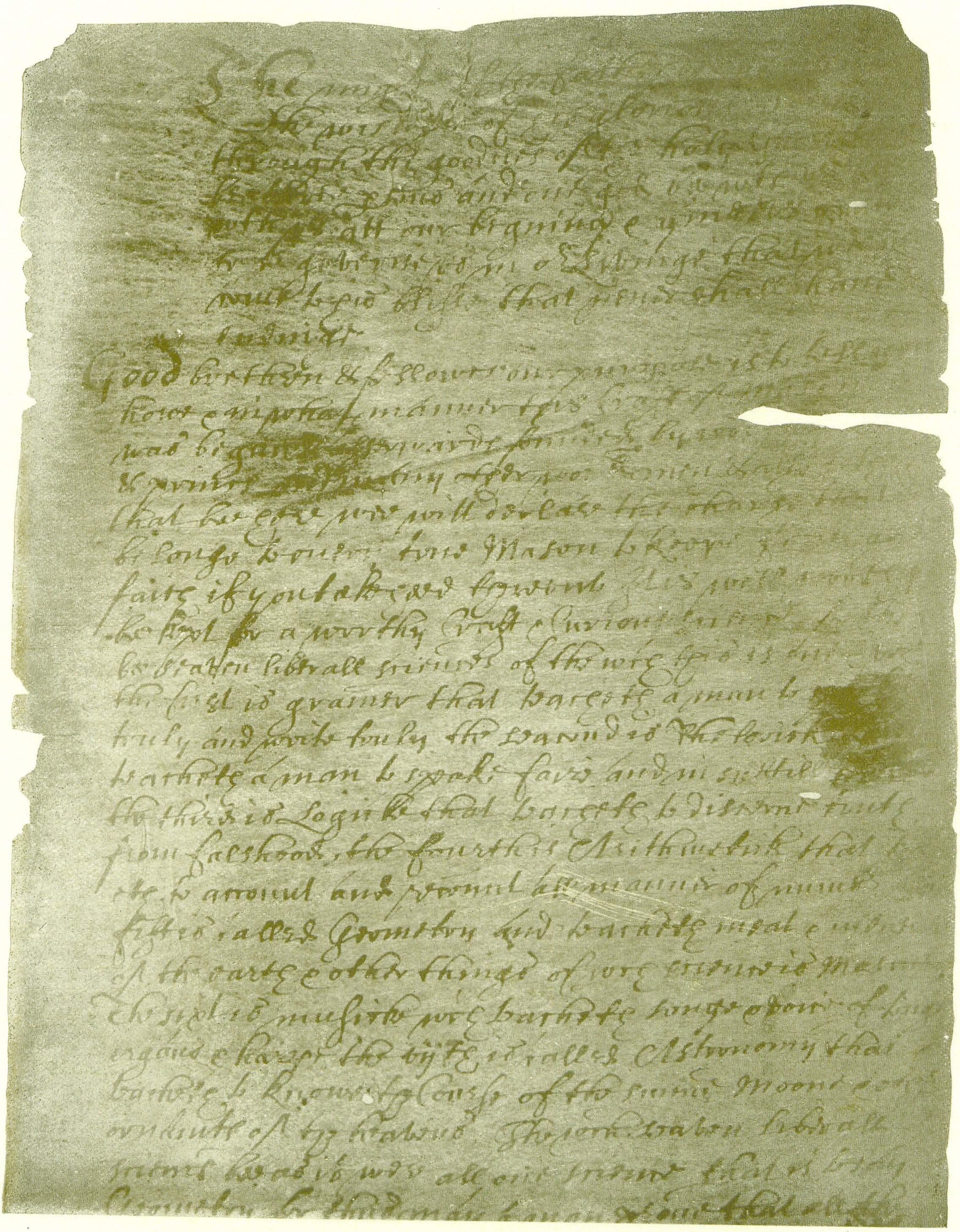
Good brethren & fellowes our purpose is to tell you
howe & in what manner this Craft of masonry
was begun & afterwards founded by worthy *(kings)*
& princs and many other wor^{ll} men & alfo to them
that bee here wee will declare the charge that doth
belonge to euery true Mason to keepe for in good
faith if you take heed therevnto jt is well worthy to
bee kept for a worthy Craft & Curious science for there
bee seaven liberall sciences of the wch this is one viz
the first is gramer that teacheth a man to *speake*
truly and write truly the seacond is rhetorick *which*
teacheth a man to speake faire and in subtill *termes*
the third is Logicke that teacheth to discerne truth
from falshood, the fourth is Arithmetick that teach
eth to account and recount all manner of numbs the

fift is called Geometry and teacheth meat & measure of the earth & other things of wch science is *masonry*· The sixt is musicke wch teacheth songe & voice of tonge organs & harpe the VIIth is called Astronomy that teacheth to knowe the Course of the sunne moone & othr ornamts of the heavens The wch seaven liberall scienc's bee as it were all one science that is to say Geometry for thus may a man proue that all the scienc's in the world bee found by Geometry for it teach eth meat & measure ponderacon & weight of all maner of kynd & earth and there is no man that worketh by any craft but hee worketh by some measure and no man buyes or sells but by measure & weight and all is Geome^{try} And Craftsmen & merchants fynd no other of the VII scienc's espetially plowe-men & tillers of graine both corne seeds vynes plants & sellers of all other fruits, for *Gram*^{r} neither Astronomy nor any of these can fynd a man one measure or meat wthout Geometry wherefore I thinke that science most worthy that fyndeth all others Howe this worthy Science was first begun I shall tell you. Before Noah's flood there was a man called Lameth as it is written in the fourth Chapter of genesis and this Lamech had twoe wyues the one was called Ada, and the othr sella and by the first wyfe Ada he begott twoe sonnes the one was called Jabell & the other Juball and by the othr wyfe hee had one sonne & a daughter And these 4 children found the begininge of all crafts in the world: This Jaball was the elder sonne and hee found the Craft of Geometry and hee separated flocks of sheepe and lambs in the field and hee first wrought an house of stone and Tree as it is noted in the Chaptr abouesd. And his Brother Juball found musick of songe harpe and organs and the third brothr Tuballcain found smiths craft as of iron & steele & their Sister found out weavinge And these children did know that God would take vengeance for finne either by fire or water wherefore they writt these scienc's wch were found in twoe pillars of Stone that they might bee found at after the flood. The one ftone was called marble that cannot burne wth fire The othr was called Lateras that cannot drowne wth watr. Our Intent is now to tell you truly howe & in what manner these stones were found whereon these Crafts were written The Greek Hermenes that was sonne vnto Cus and Cus was sonne vnto Sem who was sonne vnto Noah This same Herme nes was afterwards called Hermes the father of wise men and hee found out the twoe pillers of stone wherein the scienc's were written and taught them forth And at the

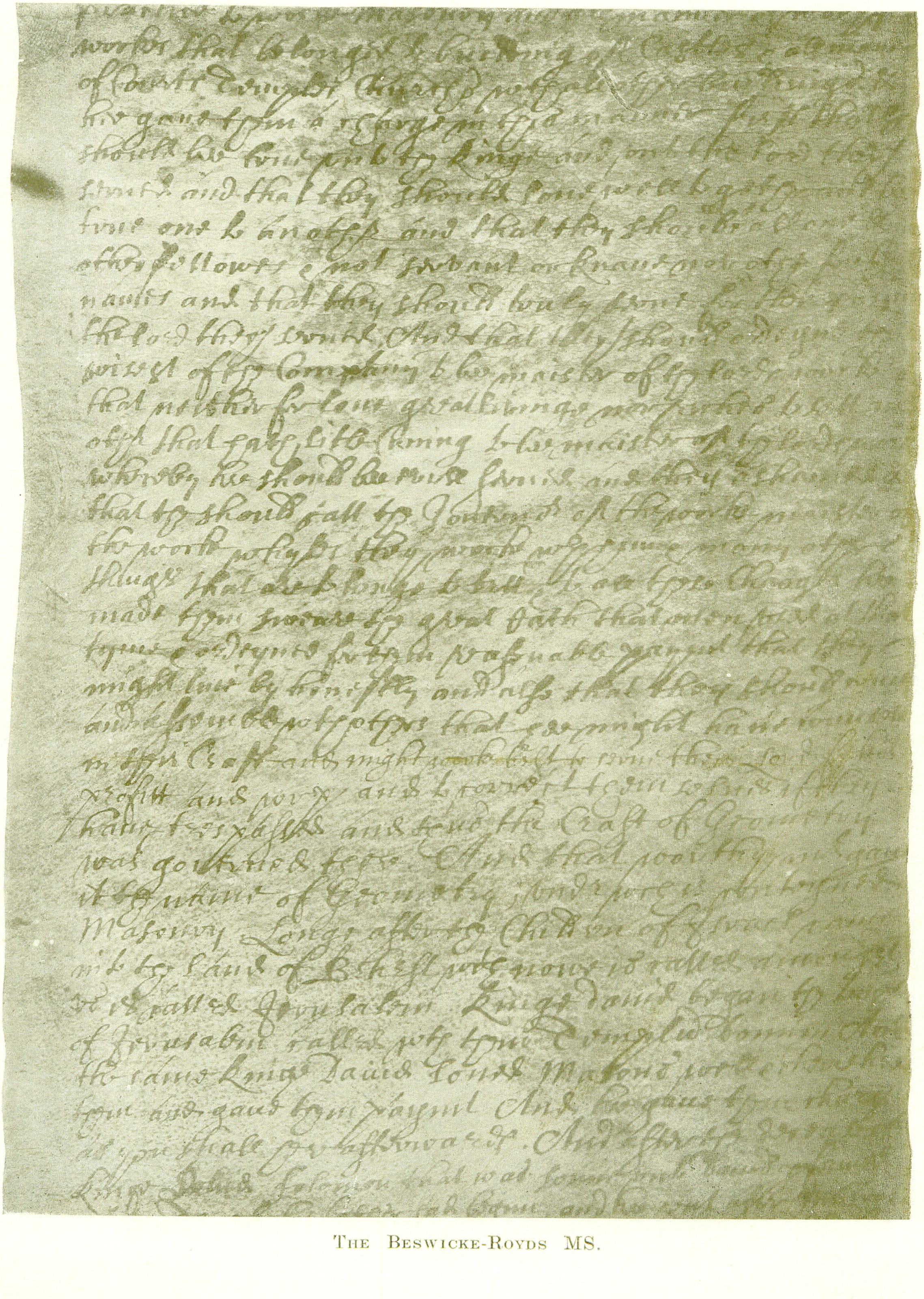
makinge of the Tower Babilon there was the Craft of masonry then first found & made much of and the kinge of Babilon who was called Hembroth or Nembroth was a mason and loved well the Craft as it is said wth the mr of the stories And when the Citty of Ninivy & othr Citties of East Asia should bee made The kinge of Babilon sent thither sixty masons att the desire of the kinge of Ninivy his Cozen and they went forth and hee gaue them a charge in this manner, That they should bee true & loue truly togeathr and that they should serue their lord truly for their paymt so that hee might haue wor'p for sendinge them and othr charges hee gaue them And this was the first tyme That any Mason had any Charge in this Craft. Moreouer when Abraham & sara his wyfe went into Egipt hee there taught the seaven scyencs vnto the Egiptians and hee had a worthy schollet called Euclid and hee learned right well and was mafter of all the VII sciencs. And it befell in his dayes That the lords and states of this Realme had so many sonnes that they had begotten some by their wyues and some by ladies of the realme' for that land is an hott land & plenteous generacon and they had no Competent living for their children wherefore they made much sorrowe And the kinge of that land called a great Counsell & a pliamt to knowe howe they might fynd *there children*

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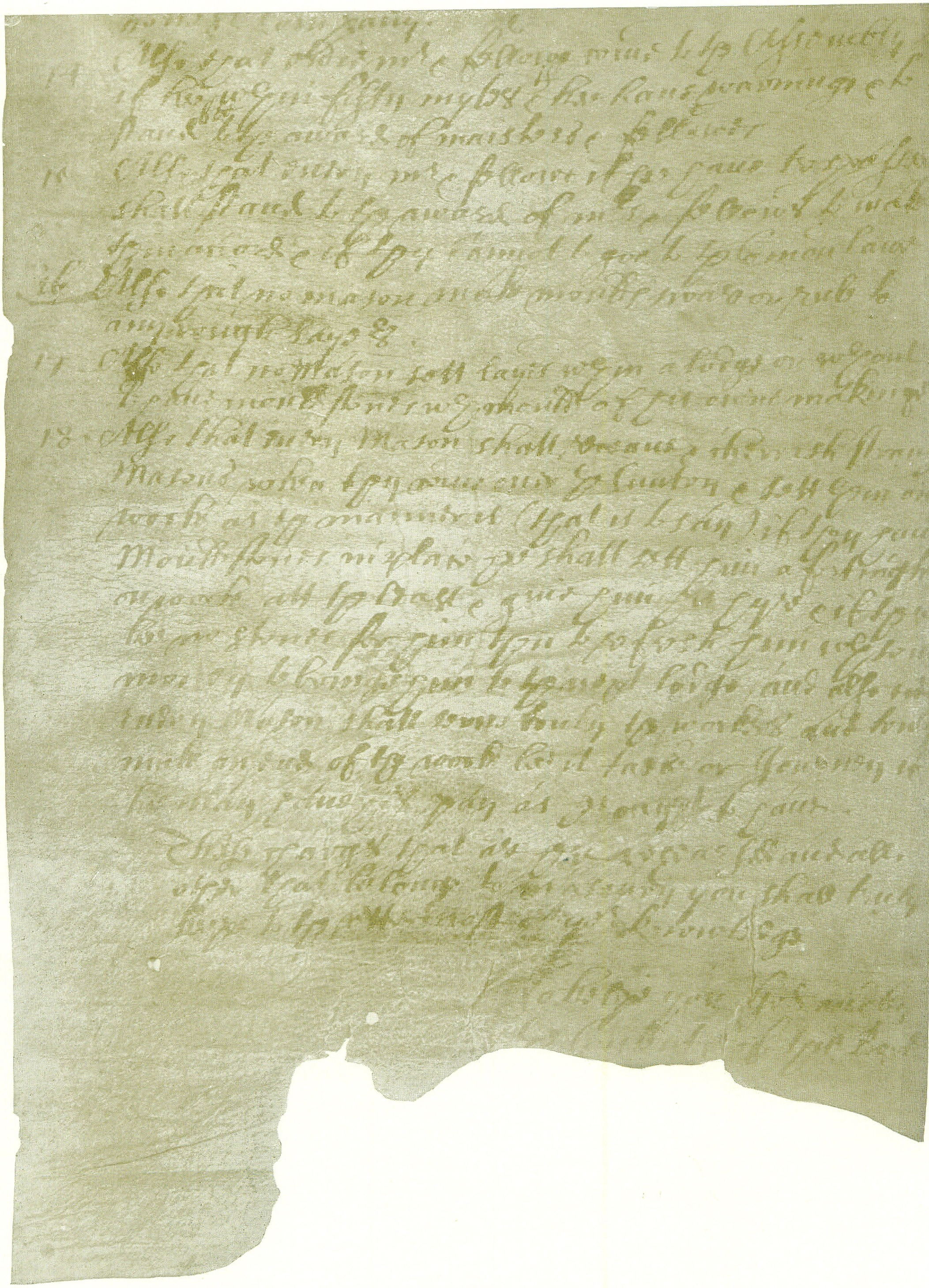
meanes and they could fynd no good wayes Then hee caused a Cry to bee made throughout the Realme That if there were any man that could informe him that hee should come vnto him and hee should bee well rewarded and hould himselfe well paid, And after this Crye was made, this worthy Clarke Euclid came and said to the kinge and all his great Lords If you will haue yor children gouerned & taught honestly as gentlemen should bee vnder Condison that you will grant them & mee a Comifsion that I may haue power to rule them honestly as those sciencs ought to bee ruled And the kinge wth his Counsell granted them & sealed that Comifsion And then the worthy docter tooke the Lords sonnes and taught them the science of Geometry in practice to worke masonry and all manner of worthy workes that belonged to building of Castles & all maner of Courts Temples Churchs wth all other buildings & hee gaue them a charge in this manner first that they should bee true unto the kinge and vnto the lord they serued and that they should loue well togethr and bee true one to anothr and that they should call one & other fellowes & not servant or knaue nor othr foule


The might of the [illegible]
[illegible]
through the goodnes of the holy [illegible]
[illegible]
with us att our begining [illegible]
[illegible] in o[ur] livinge that [illegible]
may come to [illegible] that never shall have
endinge.
Good brethren & fellowes our purpose is to tell
how & in what manner this Craft of [illegible]
was begun & afterwards founded by [illegible]
& princes [illegible]
that be here we will declare the charge that
belongs to every true Mason to keep [illegible]
faith if you take heed thereunto it is well worthy
to be kept for a worthy Craft & Curious science for there
be seaven liberall sciences of the which this is one
the first is gramer that teacheth a man to
truly and write truly the second is Rethorick
which teacheth a man to speake faire and in subtle [illegible]
the third is Logicke that teacheth to discerne truth
from falshood, the fourth is Arithmetick that te[acheth]
to accompt and reckon all manner of numb[ers]
the fifth is called Geometry and teacheth meat & measure
of the earth & other things of which science is Mas[onry]
The sixth is musicke which teacheth songe & voice of tongu[e]
organe & harpe the seventh is called Astronomy that
teacheth to know the course of the sunne Moone & [starrs]
[illegible] these seaven liberall
sciences [illegible] all one science that is to say
[illegible]

THE BESWICKE-ROYDS MS.


worke that belonged to building of Castles & all manner
of Courts Temples Churches with all other buildings &
he gave them a charge in this manner first that they
should be true unto the King and unto the lord they
served and that they should love well togeather and be
true one to another and that they should call each
other fellowes & not servant or knave nor other foule
names and that they should truly serve for their pay
the lord they served And that they should ordaine the
wisest of them Company to be maister of the lords worke
that neither for love great linage nor riches to sett no
other that have little cunning to be maister of the lords worke
whereby he should be evill served and they ashamed &
that they should call the governor of the worke maister of
the worke whiles they worke with him & many other
things that are longe to tell. to all these charges he
made them sweare the great oath that men used at that
time & ordeyned for them reasonable paymt that they
might live by honestly and also that they should come
and assemble together that they might have councell
in their Craft and might worke best to serve their lord for his
profitt and worship and correct them selves if they
have trespassed and thus the Craft of Geometry
was governed there. And that worthy man gave
it the name of Geometry and now it is called
Masonry Longe after the Children of Israell came
into the land of Behest which now is called amongst
us is called Jerusalem King David began the temple
of Jerusalem called with them Templum domini And
the same King David loved Masons well and cherished
them and gave them payment And he gave them the charges
as you shall here afterwards. And after the decease of
King David Solomon that was sonne unto David performed

The Beswicke-Royds MS.


[illegible] company &

14 Also that [illegible] mr & fellowe [illegible] if he [illegible] shall [illegible] stand to the award of maisters & fellowes

15 Also that every mr & fellowe if he have trespassed shall stand to the award of mrs & fellowes to make them accord if they cannot to goe to the common lawe

16 Also that no mason make moulds square or rule to any rough layers &

17 Also that no Mason sett layes wthin a lodge or wthout to hewe mould stones wth a mould of his owne making

18 Also that every Mason shall receive & cherish strange Masons when they come over the Country & sett them on worke as the manner is that is to say if they have Mould stones in place he shall sett him a fortnight upwards att the least & give him his hyre & if there bee noe stones for him then to refresh him wth money to bring him to the next lodge, and alsoe that every Mason shall serve truly the workes and truly make an end of the worke be it taske or Journey if he may have his pay as he ought to have.

These charges that ye have received & every of them that belong to masonry you shall truly keepe to the uttermost of your knowledge

So help you God and by the [illegible] of that book

The Beswicke-Royds MS.

names and that they should truly serue for their paymt the lord they serued And that they should ordeyne the wisest of the Company to be maister of the lords worke & that neither for loue great livinge nor riches to sett an othr that hath litle Cuning to bee maister of the lords work whereby hee should bee evill serued and they ashamed & that the should call the Gouernor of the worke maister of the worke whyles they worke wth him & many other things that are to longe to tell & to all these Charges hee made them sweare the great Oath that men vsed at that tyme & ordeyned for them reafonable paymt that they might liue by honeftly and alfo that they should come and afsemble wth others that hee might haue counsell in their Craft and might worke best to serue their Lord for his profitt and wrp and to correct themselues if they haue trespafsed and thus the Craft of Geometry was gouerned there And that worthy mr gaue it the name of Geometry; vndr wch is conteyned Masonry. Longe after the Children of Israel came into the land of Behest wch nowe is called amongst vs is called Jerusalem kinge Dauid began the temple of Jerusalem called wth them Templu' Domini And the same kinge Dauid loued Masons well & cherished them and gaue them paymt And hee gaue them chargs as you shall here afterwards. And after the decease of Kinge David Solomon that was sonne vnto Dauid pformed out the Temple his father had begun and hee sent after Masons into dyvers lands and gathered them togeather so that hee had foure score thoufand workers of stone and they were named Masons and hee had three thoufand of them wch were ordeyned maisters & governors of that worke And there was a kinge of another Region that men called Hyram and hee loved well kinge Solomon & gaue him timber for his worke and hee had a Sonne that was named Aynon and hee was mr of Geometry and hee was chiefe mr of of all his masons and mr of all his Graveinge works & of all othr masons that belonged to the Temple and this witnefseth the Byble in libro Regn IIIIto capite *VII*. And this sonne Solomon confirmed both charges & manners wch his father had given to masons and thus was the worthy craft of masons confirmed in the Cuntry of Jerusalem and in many othr kingdomes glorious craftsmen walkinge abrode into dyuers Cuntryes some because of learninge more craft & other some to teach their craft. And so it befell yt a curious mason named Naymus Graecus who had beene at the makinge of Solomons Temple came into france & there taught the Craft of masonry to the men of France. And then there was one of the royall blood of france called Charles Martell &

hee loued well this Craft and hee drewe to him this Naymus Graecus & learned of him the Craft & tooke upon him the Charges & manners & afterwards by the grace of God hee was elected kinge of france & when hee was in his state hee tooke to him many masons and made mafons there that were none before and sett them on worke & gaue them charges & manners & good paymt wch hee had learned of other masons & hee confirmed them a Charter from yeare to yeare to hould an afsembly & thus came the Craft of masonry into ffrance. England all this season stood void both of any Charge & Masonry vntill the tyme of St. Albon and in his tyme the kinge of England yt was a pagan and hee walled the Towne wch is nowe called St Albons and so in Albons tyme a worthy knight was chiefe steward to the kinge & had goumt of the Realme & alfo of makinge the towne walls & hee loued masons well & cherished them & made their paymt right good standinge wages as the Realme did require for hee gaue them euery three weeks III^s VI^d their double wages whereas before that tyme through all the whole land a mason tooke but a peny a day till the tyme that St Albon mended it and gott them a charter of the kinge and his Counsell and gaue it the name of an Afsembly & was thereat himselfe & made masons & gaue them charges as you shall here hereaftr. But after the death of St Albon there came great wars in England through dyuers nations so that the good Rule of masonry was de stroyed till the tyme of kinge Athelston who was a worthy kinge in England and hee brought the land into good rest & peace againe & hee builded many great works of Castles Abbies & many other Buildings

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and many othr Buildings and hee loued masons very well and he had a sonne that was named Hedwine and hee loued masons much more than his father for hee was full of the practice of Geometry wherefore hee drewe himselfe to comune wth masons & to learne of them the Craft & afterwards for loue hee had to masons & the craft hee was made mason himselfe & hee gott of his father the kinge a Charter & a Comifsion to hould euer yeare an Afsembly where they would within the realme & to correct wthin themselues by statute Trespafses if they were done wthin the Craft. And hee held himselfe an afsembly at york & there hee made masons & gaue them charges and taught them the manners of masons and comannded that Rule to bee houlden euer after and to him he betooke the Charter & Comifsion to keepe & ordeyned

That it should bee ruled from kinge to kinge. when the Afsembly was gathered togethr hee caufsed a Cry to bee made that all masons both ould & yonge That had any writings or vnderstanding of the Charges that were made before either in this land or any othr that they should shewe them forth and there was some in french some in Greeke & some in Englishe and some in othr langages and the Intent thereof was found, and thereof hee com mannded a booke to bee made, how the Craft was first found & made, and Comannded that it should bee read & tould when any mafon should bee made & to giue them the charge and from tyme till this masonry hath beene kept in that forme and order as well as men might Gouerne the same, And furthermore at dyvers afsemblies hath beene putt to and added certaine charges more by the best aduice of maisters & fellowes

here followeth the worthy & godly oath of masons (vizt)

Euery man that is a mason take heed right well of this charge if you fynd yor selfe guilty of any of these that you may amend you againe espetially you that are to bee charged take good heed that you may keepe this Charge for it is a great prill for a man to forsweare himselfe vpon a Booke.

1 The first charge is that you shall bee true man to God and holy church, and that you vse no heresie or error by your vnderstandinge or by teachinge of indiscreet men.

2 Alfo you shall bee true liegemen to the kinge wthout treason or fallshood and that you knowe no treason but that you amend it if you may or ells warne the kinge or his Counfell thereof.

3 Alfo you shall be true one to another, that is to say to euery mr & fellowe of the Craft of masonry that bee mafons allowed & that you doe to them as you would they should doe to you.

4 And alfo that euer mason keepe Counsell of lodge and chamber truly & all othr Counsell that ought to bee kept by the way of masonry.

5 Alfo that no mason bee thiefe in Company so farr forth as yow shall knowe.

6 And alfo that you shall bee true vnto the lord & mr that you ferue & truly to see for his profitt & advantage

7 Alfo that you doe no villany in that house whereby the Craft may be slandered,

These bee the Charges in Gen'all wch euery mason should hould both maisters & fellowes Now followe other Charges in pticuler for maisters & fellowes.

1 first that no mr take vpon him any lords worke nor other worke butt that hee knowe himselfe able of Cuninge to pforme the same so that the Craft haue no disworship but that the lord may bee ferued truly.

2 Alfo that no mr take any worke but that hee take it reasonably so that the lord may be truly ferved wth his owne goods & the mr liue honestly & truly pay his fellowes their pay as the manner of the Craft doth require.

3 Alfo that no mr nor fellowe supplant other of their worke (that is to say) if they haue taken a worke or stand mr of a lord's worke you shall not putt him out vnles hee bee unable of Cunning to end the worke

4 Alfo that no mr or fellowe take any prentice to bee allowed his aprentice but for seaven years and that the apprentice bee able of birth & limms as hee ought to bee.

5 Alfo that no mr nor fellowe take allowance to bee made mafon wthout the afsent of his fellowes at the leaft fyve or six.

6 And alfo that hee that is to bee made masons bee free borne of good kinred & no bondman & that hee haue his right lims as a man ought to haue.

7 Alfo that no mr putt a lords worke to taske that was vsed to goe to journey.

8 Alfo that euery mason giue pay to his fellowes *but* as hee may deserue so that hee bee not deseaued by false workmen.

9 Alfo that no fellowe slandr anothr falsly behind his backe to make him loose his good name or his worldly goods.

10 Alfo that no fellowe wthin the lodg or wthout answer another vngodly wthout reasonable cause.

11 Alfo that euery mason preferr his elder & putt him to worship.

12 Alfo that no mason shall play at cards hazards or any othr vnlaw[ll] game wherby they may bee slandered.

13 Alſo that no mason comitt Ribaldry or leachery to make the Craft slandered & that no fellowe goe into the towne where there is a lodge of masons wthout a fellowe to bear him witnes that hee was in honest Company.

14 Alſo that euer mr & fellowe come to the Aſsembly if hee bee wthin fifty myles & hee haue warninge & to ſtand to the award of maisters and fellowes.

15 Alſo that euery mr & fellowe if hee haue trespaſsed shall ſtand to the award of mrs & fellowes to make them accord & if they cannot to goe to the Comon lawe.

16 Alſo that no mason make moulds sware or rule to any rough layers.

17 Alſo that no mason sett layers wthin a lodge or wthout to haue mould ſtones wth moulde of his owne makinge.

18 Alſo that euery mason shall receave and cherish strang masons when they come ouer the Cuntry & sett them on worke as the manner is (that is to say) if they haue mould ſtones in place hee shall sett him a fortnight on worke at the least & giue him his hyre & if there bee no stones for him then to refresh him wth some money to bringe him to the next lodge, and alſo eu'y euery mason shall serue truly the workes and truly make an end of the worke bee it taske or Journey if hee haue his pay as he ought to haue.

These charges that are here rehearsed and all other that belonge to masonry you shall truly keepe to the vttermost of yor knowledge

So helpe you God and by the Contents of this Book

Festival of the Four Crowned Martyrs.

FRIDAY, 8th NOVEMBER, 1915.

THE Lodge met at Freemasons' Hall, at 5 p.m. Present:—Bros. W. B. Hextall, W.M.; Edward Armitage, P.Dep.G.D.C., I.P.M.; W. Wonnacott, S.W.; F. W. Levander, J.W.; Canon J. W. Horsley, P.G.C., Chaplain; Hamon le Strange, Pr.G.M., Norfolk, Treasurer; W. J. Songhurst, P.A.G.D.C., Secretary; Gordon Hills, Steward; Admiral Sir A. H. Markham, *K.C.B.*, P.Dis.G.M., Malta, P.M.; J. P. Simpson, P.A.G.R., P.M.; Count Goblet d'Alviella; and George Larcombe, as Tyler.

Also the following members of the Correspondence Circle:—Bros. H. A. Badman, W. Maurice, J. Heron Lepper, Walter Dewes, W. C. P. Tapper, James Scott, Fred. Armitage, A. J. Cridge, Thos. Leete, W. E. Leman, J. C. McCullagh, J. T. Furnell, J. Smith, W. R. Apps, Leon Vermont, H. Hyde, W. A. Evens, James Powell, P.A.G.R., Charles H. Bestow, Robert J. Soddy, H. F. Raymond, F. R. Betenson, C. Gough, E. Stanley Iles, S. Walshe Owen, Henry Lovegrove, P.A.G.Sup.W., G. P. Turner, F. Fighiera, H. C. Turner, A. C. Beal, H. Saumerez Smith, George C. Williams, Charles S. Ayling, Herbert Y. Mayell, Stanley W. Rodgers, Walter Scott, George Bentley, Rev. H. G. Rosedale, P.G.C., W. A. Barker, A. G. Boswell, O. L. Thomson, and J. F. H. Gilbard.

Also the following Visitors:—Bros. T. J. Ashton, F. H. Sealy, and Ramsden Walker, of the United Northern Counties Lodge No. 2128; J. G. Smets-Mondez, of Lodge Union des Coeurs, Geneva; James Pitcairn, P.Pr.G.W., Surrey; A. Laing, of the Redwood Lodge No. 3411; F. Peddell, of the Moira Lodge No. 92; David Smallwood, of St. Mark's Lodge No. 857; W. C. Ullman, of the Lion and Lamb Lodge No. 192; L. Spencer Compton and E. S. Beal, of the United Wards Lodge No. 2987; A. H. Dymond, P.Pr.G.W., Devon; Thomas Kingston, of the Royal Warrant Holders Lodge No. 2789; and J. E. Dixon, of the Anglo Argentine Lodge No. 3623.

Letters of apology for non-attendance were received from Bros. E. Conder, L.R.; Dr. W. J. Chetwode Crawley, G.Treas., Ireland; G. Greiner, P.A.G.D.C.; F. J. W. Crowe, P.A.G.D.C.; E. Macbean; S. T. Klein, L.R.; H. F. Berry, *I.S.O.*; T. J Westropp; William Watson; J. E. S. Tuckett; Dr. W. Wynn Westcott, P.G.D.; J. P. Rylands; J. T. Thorp, P.A.G.D.C.; G. L. Shackles; and E. H. Dring.

A donation was made to the Annuity Fund being raised for the benefit of the widow of Bro. Robert Freke Gould.

Fourteen brethren were admitted to Membership of the Correspondence Circle.

Brother Ernest William Malpas Wonnacott, Past Provincial Grand Deacon of Hertfordshire, was regularly installed as Worshipful Master of the Lodge by Brother W. B. Hextall, assisted by Brothers Hamon le Strange, J. P. Simpson, and Edward Armitage.

The following Brethren were appointed Officers of the Lodge:—

S.W.	Bro. F. W. Levander.
J.W.	.. Cecil Powell.
Chaplain	,, Canon Horsley, P.G.Ch., P.M.
Treasurer	,, Hamon le Strange, Pr.G.M., Norfolk, P.M.
Secretary	,, W. J. Songhurst, P.A.G.D.C.
D.C.	,, F. H. Goldney, P.G.D., P.M.
S.D.	.. H. F. Berry, *I.S.O.*
J.D.	.. T. J. Westropp.
I.G.	.. Gordon Hills.
Steward	.. J. E. S. Tuckett.
Tyler	,, J. H. McNaughton.

It was duly proposed, and seconded, and carried by acclamation:—"That Brother William Brown Hextall, Past Provincial Grand Warden of Durham, having completed his year of office as Worshipful Master of the Quatuor Coronati Lodge No. 2076, the Thanks of the brethren be, and hereby are, tendered to him for his courtesy in the Chair, and his efficient management of the affairs of the Lodge; and that this Resolution be suitably engrossed and presented to him."

The Secretary called attention to the following

EXHIBITS.

By Bro. J. Colvin Watson, Cardiff.

Craft Certificate, issued 6th December, 1819, by Benevolent Lodge No. 247/312, St. John's, Newfoundland, to James Watson, "Entered 4. May 1818. Passed 1. June 1818. Raised 6. July 1818." The Certificate is signed by James Clift, Master; T. Winter, S.W.; Will. Cullen, J.W.; and J. Simpleman, Secretary.

R.A. Certificate, issued 10th December, 1819, by a Chapter under the sanction of Lodge No. 226, St. John's, Newfoundland, to the same brother, and signed by John ——— (?), H.P.; James Clift, King; Donald W. McCalmont, Scribe; ——— (?), Zerrub; and W. Mahon, Royal Arch Captain. The Certificate is headed with an invocation to the Trinity, and the degree is described as "Royal Arch Excellent Mason."

The Benevolent Lodge was constituted by the Antients in 1788 as No. 247, and became No. 312 after the Union. It made no payment after 1825, and was erased in 1853. The St. John's Lodge, also constituted by the Antients, dated from 1774 as No. 186, becoming No. 226 after the Union. It was erased in 1859. Both Lodges had been meeting at The London Tavern, St. Johns, and a close connexion between the two seems to be indicated by the fact that James Clift signed as an officer in each case. This brother was no doubt a member of the family which has given two District Grand Masters to Newfoundland.

The Certificates were recently found in a desk which had not been opened for about seventy years. The original recipient was in no way related to the brother through whom they are now exhibited.

By Bro. E. W. Donovan, on behalf of Bro. W. Chadwick.

The Beswicke Royds MS. of the *Old Charges*. (For Transcript and Notes see p. 189 *ante*.)

The W.M. delivered the following Installation Address:—

INAUGURAL ADDRESS.

Good Brethren and Fellows,—

MY first word as Master of this Lodge for the ensuing year must be to thank most sincerely my brethren and colleagues for the high honour which has been done me in placing me in this Chair, a mark of distinction, needless to say, that I very highly appreciate, and promise in return that it will be my earnest endeavour to prove worthy of your choice in this exalted position, and to uphold the traditions of this world-renowned Lodge.

As it has been the custom here for many years past to signalise the installation of a new Master by an Address from the Chair, the victim of your choice has on this occasion found a difficulty in choosing some suitable subject for treatment, which might instruct and entertain you without being dry and discursive. With those who have preceded me it has been a favourite method to review either the doings of our own Lodge, or its literature, or the Craft at large, and on past occasions these addresses have covered many various aspects of Masonry while many master hands have been at work on them, and the choice becomes limited as the years roll by.

I am reminded by the Roll of Past Masters that on three previous occasions this Chair has been filled by one of the operatives who had been selected for membership, viz., William Simpson, "Crimea Simpson," of wide experience and profound learning, but better known to the world at large as a war correspondent and archæologist; Thomas Hayter Lewis, Professor of Architecture, whose discourses to his students reveal the wealth of his mind and are still highly prized and referred to in the present day; and, lastly, Sir Caspar Purdon Clarke, who filled most worthily a lofty position in the profession which he practised and adorned. Besides them may now be placed a humble practitioner in the science and art of building, who will claim no higher status than that of a student, both of the Craft of Masonry and the Art of Architecture, and will be content to remain a student while associated with you. This will therefore prevent me yielding to the temptation of inflicting on you a discourse upon the achievements of our operative forbears in the past, and indeed this would not be suitable, as matter that might in some slight degree introduce subjects of a controversial nature.

A review of the achievements of Masonry, even if most rapidly sketched, would be too extensive a subject for an occasion like the present: and a list of prominent masons with particulars of their known works would likewise trespass too much upon your patience. Another subject of intense interest to many speculative masons might have been dealt with but for the probability of arousing discussion and dispute. I refer to a suggested scheme or canon of design in ancient building, and must content myself with stating my own belief, after some experience of the study of old buildings, that there is no proof of such subtilty or mystery in design, or that the planning of buildings, particularly in mediæval

times, is a lost art, that certain traditions now held dear by the speculative mason were embodied in a secret manner in the structures raised by operative hands, and that no law has been formulated or canon indicated as applied in design that will bear even a casual scrutiny, still less will it stand the critical examination of the geometrician. I might give instance after instance of such suggested schemes of geometrical proportion, alleged to be found alike in works of classical times as in the Dark Ages, but these instances, and they are exceedingly numerous, would demand that they should be illustrated by diagrams. You will then readily agree that to demonstrate such a subject on an evening such as this, would be somewhat of a tax on the demonstrator, and a severe trial of your own patience.

The idea of a geometrical scheme, embodied in the stones of an ancient building, is an extremely fascinating one, which explains the amount of interest and attention that the subject has aroused, but there are dangers that one has to be aware of. Let me quote what Bro. Rylands has said regarding this:—

> "Symbolism is always a difficult affair, as everyone knows or ought to know. When once fairly launched on the subject it often becomes an avalanche, or torrent, which may carry one away into the open sea, or more than empty space. On very few questions has more rubbish been written than that of symbols and symbolism: it is a happy hunting ground for those who, guided by no sort of system or rule, governed only by their own sweet will, love to allow their fancies and imaginations to run wild. Interpretations are given which have no other foundation than the disordered brain of the writer, and when proof or anything approaching a definite statement is required, symbols are confused with metaphors, and we are involved in a further maze of follies and wilder fancies. . . ." (*A.Q.C.* viii., 84.)

Such is the opinion of an eminent masonic student: let me add another from one of the leading architectural students of the day, Professor Lethaby, who, speaking on a canon in Hellenistic architecture, says:—

> "Much time has been spent in trying to elucidate Greek proportions, for the most part time wasted. The idea of looking for such proportions has been a most disturbing factor in the study of Greek buildings, and we have accurate dimensions of hardly any one in feet and inches, because the student was set on evolving some scheme of measures in the modulus of the diameter. If it didn't fit he added on a foot or two and said it must be so. Simplicity, clearness, accuracy, repetition, the eye can estimate, but it takes no heed of the accuracy of the relation of eight to one, or the same with two inches added or taken away. It is quite an assumption that eight to one is good for a column: it depends on many things: the addition or subtraction of two inches might improve it." (*Architecture*, 96.)

And in another place he describes proportion as one of the æsthetical superstitions about beauty in architecture:—

> "One [of these superstitions] is the vague idea of an abstract and absolute proportion, whereas true proportion is always changing in answer to changing conditions. Proportion, properly, is the resultant of fitness.

The Greeks, as their temple architecture slowly developed, came to think that a special virtue attached itself to dimensional simplicity, that, if every part were related to every other part by a simple scheme of fractions, a unity would result, and that the temple in reaching this unity would become a perfect thing. But all such ideas necessarily break down where building becomes more complex and is conditioned by other needs than that of attaining a sort of sacred perfection. Proportion of this sort was in truth rather a satisfaction to the mind than to the eye. Dante found pleasure in building his poem according to similar rules. Even to-day something of the same feeling exists. We know that if a room is a foot or two out of square the irregularity can hardly be seen, and if it is a few inches only no one will ever notice it, but still, we do not *like* it so. We feel a satisfaction in saying that a room is a double square, or 30×20, yet it would be just as good a room if it were 31×19. However, these ideas are definite and clear, and they can be applied to any simple structure like a Greek temple. A modern architect might design a tombstone with certain ratios, if he cared, but he could hardly try to apply a preconceived and arbitrary system to larger problems." *(Ibid,* 239.)

Another modern writer, dealing with mediæval architecture, pleads for freedom of control in design:—

"[The Gothic builders] though they wrought with a fine sense of proportion, there is, I think, no reason to suppose that the mediæval architects were governed by mathematical formulas of proportion to any such extent as writers like Mr. Penrose, for instance, have maintained. The tendency to consider such formulas as essential to an artist dates from Vitruvius, and has been widely misleading. The formulas of Vitruvius are mechanical and arbitrary. Whatever their value for purposes of analysis, they have an inferior part in creative performance. For an artist, in his creative processes, works by an intuitive sense of laws of which he can be, at the most, but partially conscious. He often transcends, and frequently even violates, the scientific formulas. Hence Bacon's remark: 'There is no excellent beauty, that hath not some strangeness in the proportion.'" (Moore, *Gothic Architecture,* 20, foot.)

In tracing out in its details the practical application of a symbolical design there are several things lost sight of which I may, perhaps, be allowed to enumerate. Firstly, the planning of a building upon some such ideal unit as a series of squares, triangles, polygons, circles, or various regular figures such as the vesica piscis, or irregular figures which may be anything you please, as indicated by various advocates of this system, deals in nearly every case that I have seen and examined with the horizontal projection only, in other words, with the *plan.* It must be remembered that a building is a body of three dimensions, and however interesting its plan may be, to be logical the canon of design must apply to the building in its length, breadth, and height. Secondly, it appears to be forgotten that there was no uniformity of practice at any time in the past. Even in the classical period the five Orders of architecture differ each of them in themselves enormously. No one

building of the Doric Order, for example, is like any other of the same Order, either in plan, dimensions, orientation, details, refinements, or decoration: and so it was in each of the others. The unit of design began to give rise to absurdities: take, for instance, such a well-known example as the Parthenon, where to preserve the accepted proportion of width to height demanded by the Grecian Doric Order, the columns were of a diameter of 6 feet 6 inches English measurement, regardless of the work they had to do as members of an architectural "order." Reverting to the column of a mediæval building, preferably named the pier, we see that such an absurdity of uniform width in relation to height was no longer perpetuated: the pier began to be designed of a suitable dimension for the load it had to bear, regardless of the spaces between the supports. Hence arose in later times a most marvellous system of mechanics in building, where thrust was met by mass, as in the buttress, load was carried by adequate support, poise was met by counterpoise, and in all these points there was infinite play for the fancy of the operative mason, of which he availed himself to the full, to the destruction of any regular rule or law of design. A third point to which attention must be directed is the astonishing variety of the buildings themselves. As in the classical Order, so in the misnamed Gothic: no two structures are alike, either in plan, dimensions, details, orientation, or decoration. The different phases of monachism are unable to claim as their own any special type of architectural expression limited to any one of the monastic orders. We can tell how the severe and ascetic Cistercian abbey differs from a Benedictine one: we may readily distinguish where a French element prevails in an English building: we may even indicate the various schools of working masons in different districts, but in them all is the play of infinite variety running through a series of general resemblances, much as we discover in the study of the human subject, resemblance but not a rigid type, no cast-iron rule, no immutable law. To demonstrate the existence of an architectural canon would require to show the prevalence, or, at least, the repetition in various works of some unit design, be it what it may, applied to all parts of a building, and differing only in scale or actual dimensions if it should so happen that a small building had been traced by the same hand as a larger one. My fourth point has already been indicated in the last of my remarks, the continuous and progressive development of the building art. An amateur is induced to believe, by the unnecessary and mischievous classification into 'periods,' that each style of building was separate from every other style, that at the close of each period the art of architecture stopped still, until some genius came along and turned over a new leaf or set some new fashion, which gave a fresh impetus to a new style. At no time in architectural history has the art of building been at a standstill, in spite of war, or plague, or national disaster, and in every epoch the national architecture has progressed through a gradual but consecutive series of logical changes demanded by the conditions of each building, and impressed itself in consequence with a number of national characteristics. This continual progress among builders, and the spirit of emulation among princes, ecclesiastics, and operatives, prevented the art of masonry from being hampered by the bonds of a canon or scheme of design, so we find, chronologically speaking, every step made was a step in advance. A further point not carefully considered by the advocates of symbolism in architecture is that there was no distinction between the ecclesiastical, the civil, or the military building methods of a nation: the theorists build up their fancies on the plan of a building, preferably a church, and upon

one such building alone. We have not yet seen two buildings by one hand linked up together as regards their symbolism: I imagine it will not be an easy task. Take the graceful building in Paris known as La Sainte Chapelle (1245-57), which has the most exquisite and perfect window tracery and was the work of Pierre de Montereau, who was also the designer of St. Martin des Champs, in which no such feature is to be found. We have not yet seen two buildings alike erected by any of the monastic orders: to prove the embodiment of a symbolic idea under monkish rule we ought to be able to trace either in the Benedictine or Cistercian or Cluniac or Augustinian buildings a similarity of design based on some unit with its attached symbolism, but it cannot be done. Of Benedictine cathedral churches there are only seven in England, but what divergences there are between them: there are no cathedral churches of Cistercian origin, their buildings are all abbeys and priories of a Burgundian type, noted for their sound construction, as if they built for eternity, but discouraging all attempts at ornament, either in the round, such as sculpture and carving, or in colour decoration: and this type did not develop the flying buttress, neither by the rules of the order were bells or towers permitted. Apart from the monastic rule, the Secular Canons in their cathedral churches outnumber any of the other orders of monks, and it must be remembered that the Seculars, at first expelled and replaced by monks in many establishments, after they had completed their internal reforms, became the greatest, because they were the most progressive of the church builders.

A further point to be considered is the change of intention as a building progressed from the ground upwards, of which numerous instances could be cited: also of alterations of the building by other hands; for instance, William of Wykeham, in rebuilding Winchester, found the old building longer still than the one he designed, and he is quoted as one of the symbolists: and, again, there is the troublesome matter of portions of an old building being retained, which either hampered or in some way influenced what came after in the revised scheme of the later building; then, again, the site influenced the design far more than is generally admitted. Lethaby says: "It is vain to look, as many have done, for any general doctrines of proportion in work so conducted." (*Med. Arch.*, 169.)

With the builders of our English churches, as with those abroad, it may fairly be assumed that practical considerations came before all others, especially in such matters as dimensions of the nave, the width being settled by the length of the tie-beams in general use where wooden roofs were used, as at Ely and Peterborough: and by the stone vaults in all other churches, which vaults, I imagine, set the keynote to the whole design: in the matter of internal lighting, where the height of the nave was fixed by the amount of light to be admitted, which at once governed the total height, the dimensions of the windows in that height, the pier arcades, the triforium, and other features: then the sum of money at disposal was an important consideration, and this alone would explain the extreme divergences from a settled type of plan. As an illustration of the diversity of proportion in some of the principal churches, this table will suffice:—

Tewkesbury nave, ratio of height to span ...	1·8
Gloucester, Exeter and Lichfield naves ...	2·0
Wells and Lincoln naves	2·1
Laon	2·2

Chartres	2.3
Winchester	2.4
Bourges	2.5
Gloucester and Beverley choir	2.6
Salisbury nave	2.7
Westminster nave and Norwich choir ...	2.9
Amiens	3.1
Leon	3.2
Beauvais	3.3
Cologne	3.8
St. Trophime, Arles	4.2

Similarly, if we consider, apart from its span or width of the building, the breadth of a bay in relation to its height: the latter dimension varies from 3.1 at Exeter, where the vault appears so low as to crush the interior, to 5.5 in Westminster choir, the height of this being 100 feet, while the piers are only about 18 feet apart.

I have entered into these details at some length in order to direct the criticism and fancies of those who advocate the secret doctrine of symbolism in building into a more practical channel. As you may have already gathered, I am not one of these advocates; I do not belong to what Halliwell described as far back as 1840 as the "creationist Freemasons of his day," and the foregoing remarks have only been made because I have been requested to say something from the point of view of the architectural student.

Now, may I be permitted to enlarge on another topic, as your Master, a topic which concerns each Master of this Lodge as he arrives at the Chair, the progress, and with it the welfare, of our own Lodge? The object of the Quatuor Coronati Lodge being to forward in every possible way the important cause of masonic research, it is incumbent on us all to unite in the common aim of promoting the study of history and archæology connected with Masonry on the lines laid down by the Founders, by throwing light into the dark places and revealing the truth above everything else. In the last few years the papers read to this Lodge have reached a high level of quality, and the first of our endeavours must be to maintain the high standard of those who have preceded us: original research is still being pursued by our united band of students, and in consequence the study of the history of Freemasonry has received a marked impetus: criticism has been directed to the writings of the earlier masonic investigators, with a view to sweeping away a mass of unproved assertions, and information on all branches of the Craft has been, and is still being, daily collected by those who are exploring the early period of the Craft as a speculative body. It will, then, I think, be readily granted that the objects of our Founders have been attained: if that is so, it is a starting-point for renewed efforts in the combat against ignorance and error, in the promotion of knowledge and truth by criticism and enquiry.

But the Founders of this Lodge had not contemplated what has since proved to be the unique feature and distinguishing characteristic of this body, its vast Correspondence Circle, which came into being through the prevision and sagacity of our first Secretary, Bro. Speth, and is our memorial to his untiring energy and far-sightedness, which will, I trust, for many years to come keep his memory green

in the Lodge which he so lovingly served. In the present stress of war among the nations we cannot fail to appreciate that the numbers of associated brethren in our Outer Circle have diminished by shrinkage, parallel in effect to the period of the South African War; our relations with continental brethren have been temporarily severed, many in this country of alien origin are for the time being prevented by superior authority from joining in our labours, the effects of the war have compelled many to resign their connection with us, while others whose memory we reverently salute have fallen in the fight for English ideals against the relapse into barbarism under Prussian rule. But, in spite of the strain, I am hopeful for the future of both the Lodge and its Correspondence Circle, and confident we shall emerge from the ordeal with renewed strength and increased numbers, more healthy and vigorous, as we have done before. It is, therefore, incumbent upon those who are left, to carry on the good work without any relaxing, and to extend the influence of this Lodge by each doing his 'little bit.'

As you are aware, this Correspondence Circle is the very life blood of our organism, for without the substantial strength it affords to our labours, we should indeed be a feeble body. The sinews of war are provided out of the modest subscriptions of the corresponding members to further the important literary work of the Lodge, and to them also we look for much that is of value in the pursuit of knowledge over the surface of the wide world in all that appertains to Masonry. It is from the ranks of our associated members that we mainly, but not exclusively, have to recruit our numbers in the Lodge itself, and the selection of any serious student for inclusion in the necessarily limited Inner Circle is made only after a minute scrutiny of his attainments and qualifications, the portal of entrance being as jealously guarded as ever. It is, then, from among those who endeavour to make a daily advancement in masonic knowledge that the Lodge will welcome the addition to its ranks of any brother found worthy as fitted for a place in this symbolical structure.

Occasionally I hear a remark that one does not know how to attain to the higher honour, as it is difficult to choose a topic for study or a subject on which to specialise. Brethren, there is always room at the top. There is no subject connected with Masonry that is yet worked out. The history of Freemasonry in this country has not yet been fully written. Putting aside all tendency to speculate or to indulge merely in theorising, let us unite our efforts in establishing, first of all, *facts.* On these we may then build our castles of theory. Let me assure you, as one with some little knowledge of the subject, that there is still an immense field and abundant material to be dealt with in what may be termed the historical department alone; facts require to be brought out and established by patient and unwearied research, often, I confess, with a painful amount of digging up, but the process enlarges the horizon, and the more you dig the more you find. There is no royal road or short cut. The study of lodge records and minutes is a most fascinating pursuit for the keen mason, and is, perhaps, the most valuable line of research left open for future students. I may quote here a remark of our Belgian brother, Count Goblet d'Alviella, in paying a tribute to the value of our *Transactions* to the masonic student:—"They [the *Transactions*] have also helped to bring into prominence the fact that it is mainly from the inner history of the English Lodges that we must draw our materials for building the history of the Craft during the whole period of its transition."

Then there is also the opportunity for further knowledge in the byways of history in the seventeenth and eighteenth centuries; the topography of our ancient city; its taverns and meeting places; its notable persons who were connected with the Craft; the careful analysis and critical study of our Old Charges; cryptography or masonic cypher is another subject; the evolution of our ritual from its earliest forms; investigation into the legend of the Third Degree; the mysterious subject of Masters' Lodges; the collation of the Engraved Lists of Lodges; much to be done in collecting information and weighing up valuable evidence upon Lodge customs at various periods up and down the land; tracing out the connection of lodges and groups of brethren, their activities both in the Craft and out of it; filling in, from a masonic point of view, the biographies of eminent masons; searching out records of operative times in our great national collections, the archives of the municipalities and those in private hands; enquiry as to the authorship at present unknown of masonic works; and in many other directions can we assist in collecting evidence that may be incontrovertible, and facts that may be undeniable as the firm foundation of masonic history. In all these branches of knowledge can our members assist, and we look to our world-wide circle to extend the excellent work of the Lodge in the various directions I have now merely indicated to you.

Our Museum and Library is growing steadily, and showing signs of its continued development by demanding more room in the home which, just seven years ago, was fitted up at No. 52, Great Queen Street, for its reception. The removal to these quarters from Lincolns Inn Fields has been fully justified, but the growth of this most valuable branch of our work is fast rendering its present domicile too small in consequence. This is a favourable sign, but we must avoid becoming 'pot-bound,' and the Committee will have, before very long, to consider the question of increased accommodation. Few brethren can form an idea of the heavy office work entailed upon our efficient and painstaking Secretary, the immense correspondence and book-keeping required for over 3,000 members, and the increasing demands of new books for shelf room. But, though our quarters are not large, we still look upon No. 52 as the central meeting-place of numerous masonic students, both at home and abroad, who resort hither for information and help, and there is scarcely a knotty point that cannot be quickly cleared up, with the kindly assistance and expert knowledge of our Oracle, Bro. Songhurst. Here, then, is another branch of our work in which you can assist, by keeping up the continual flow of new members; in this the less expert brethren can do so much, if they feel unable to take part in the more serious work of the Lodge, and let me assure them their assistance is of no less importance than the literary work of the Lodge.

The Quatuor Coronati *Reprints* is another aspect of our labour that requires mention, but hardly needs any recommendation from me. Those volumes of *Reprints* previously issued by the Lodge have taken an important place in the literature of the Craft. Nine volumes had been issued at the time of the death of Bro. Speth, and these much-needed reproductions gave in a handy form the best known of Masonic documents, more particularly dealing with the various phases of the Old Charges, and the scarcer of the printed works. The Lodge is now engaged on a series of reprints which will embody the written records of the Grand Lodge of England, of which series the first instalment has already appeared, covering the period from their commencement in 1723 down to the close of the year 1739.

Personally, I can testify to the value of the work as issued under the very able editorship of our Secretary, than whom no one could be found more capable of dealing with the various problems entailed by his arduous work. Two or three volumes to follow will carry on the Minutes of the Grand Lodge down to the year of the Union, and one or more will then be required to tell the story of the Grand Lodge of the Antients from its inception in 1751 to the same period above-mentioned, when the rival bodies merged into one and formed the existing "United Grand Lodge." We shall then have a mass of extremely interesting and exceedingly important information in an easily accessible form, which, I am sure, will be highly appreciated by all masonic students. But the Editor, Bro. Songhurst, is at work single-handed, and requires assistance: for various reasons, among them the war, the work has been temporarily laid aside, but it is of prime importance that this part of our literature should proceed steadily and regularly. I mention this in view of the approach of an event in 1917, the Bicentenary of the Grand Lodge of England, which ought to be adequately celebrated by the whole Craft, and in a manner more fitting the occasion than the fiasco which attended the Centenary of the Union about two years ago. If our present series of *Reprints* could be completed in time, it would form a small offering to the celebration of that event and would be a work of lasting benefit to the Craft, issued without any ostentation but in the quiet way that characterises the labour of this Lodge.

To-day is our Festival Day, and the time has now come when the S.W. has to regard the setting sun and release the brethren for other duties not less important than our labour in the Lodge.

As I began, so I must conclude, by reiterating, as your new Master, my grateful thanks to you all. May our labours through the coming year be conducted in peace and harmony under the blessing of the G.A.O.T.U. May the Quatuor Coronati ever be pre-eminent in its special sphere of work, and when I have to hand on to a successor the Master's Light, may it be with its flame burning with undiminished brightness.

Brethren, I greet you well.

At the subsequent dinner, Bro. W. B. HEXTALL, I.P.M., proposed "The Toast of the Worshipful Master":—

BRETHREN,

In rising to propose the health of our Worshipful Master, I am sure you will agree that my first words should be those of congratulation upon his having attained what our late revered brother, William James Hughan, designated "the blue ribbon of the Craft"—the Master's Chair in Quatuor Coronati Lodge. Bro. Wonnacott is a familiar figure with us, for he joined our Correspondence Circle early in 1904; but I would say something of him in the outside world before I approach his career as one of ourselves.

Our Worshipful Master comes of an old Devonshire stock, and was born in Malta in 1866, his father holding an appointment in India; and upon the death of the latter he was brought to England quite a child, and after being educated in Cornwall, served articles with an architect, and later on came to London. In several years spent in the Royal Academy Schools he was twice awarded a silver

medal, and twice also the medal of the Architectural Association; qualifying for the Surveyors' Institution and the Royal Institute of British Architects; of the Science Standing Committee of the latter body he is now Chairman. He had previously taken the Godwin Bursary and the Cates Travelling Studentship, being thus enabled to study the works of mediæval masters upon the Continent; and in the winning of various other medals and prœmia his skill in photography, which has so contributed to several of our annual 'Outings,' probably was of assistance. A less technical, but not less useful, work has been his membership of the Committee for the Survey of the Memorials of Greater London, which has in the last twenty years prevented much destruction of old-times remains that must else have been lost. In our Brother we recognise a worthy successor to the three of his own profession who preceded him in the Chair of this Lodge, and of whom he reminded us in his inaugural address. He is our thirtieth Master.

I turn now to Bro. Wonnacott's Masonic achievements. He was initiated in the Hiram Lodge No. 2416 in 1902, and has passed the Chair; is a joining member of the Cornish Lodge No. 2369, the Robert Mitchell Lodge No. 2956, of which he is Secretary, and the Cornish Masters Lodge No. 3324; was a Founder of the Edward and Alexandra Lodge No. 3171, of which he is now a P.M. and also Treasurer, and of the Old Quintinians Lodge No. 3307. He is an honorary member of the Salisbury Lodge No. 3228, and of the Northumbrian Masters Lodge No. 3477; was for four years Secretary of the Strong Man and Cornish Lodge of Instruction; and has attained Provincial rank as Past Grand Deacon of Hertfordshire.

Exalted in the Panmure Chapter No. 720 (now the Globe Chapter No. 23) in 1903, he is a P.Z. thereof, as well as of the Hiram Chapter No. 2416, and the Junior Engineers' No. 2913, and of the Quintinian Chapter No. 2956, and a Founder of both the two last. In the Mark he is Past A.G.D.C., having been Master of two Mark Lodges, the Prince of Wales No. 4 and Davison No. 331; and has ruled the Royal Ark Mariner Lodge, Prince of Wales No. 4.

As Past M.W.S. of the Alleyn Chapter in the Ancient and Accepted Rite; Eminent Preceptor of the Shadwell Clerke Preceptory of Knights Templar; member of the Four Kings' Council No. 7, in the Allied Masonic Degrees; P.T.I.M. of the Constantine Council of R. and S.M. No. 2, and Assistant G.D.C. on Grand Council in Cryptic Masonry, Bro. Wonnacott compels our admiration for fervency and zeal, even if some of us lack the knowledge that is adequate for full appreciation. That he is Vice Patron of the Royal Masonic Benevolent Institution and Life Governor of each of the two kindred Institutions, will appeal to us all.

I have said that he joined our Quatuor Coronati Correspondence Circle in 1904; he was elected a full member in March, 1911; and an enumeration of some of his contributions to our *Transactions* is hardly needed. Besides Reviews, which are Essays in themselves, on *Masonry in London and Middlesex* (vol. xix.), *Sadler's Lodge of Emulation No. 21* (vol. xx.), *The Phœnix Lodge No. 173* (vol. xxiii.), *Rylands' Records of the Lodge Original No. 1, now the Lodge of Antiquity No. 2* (vol. xxv.), a few articles on various topics, and many comments on papers which have been read before us, special prominence should be given to his exhaustive essay on *The Lodge of Reconciliation (1813-1816)*, in vol. xxiii., as to which I may

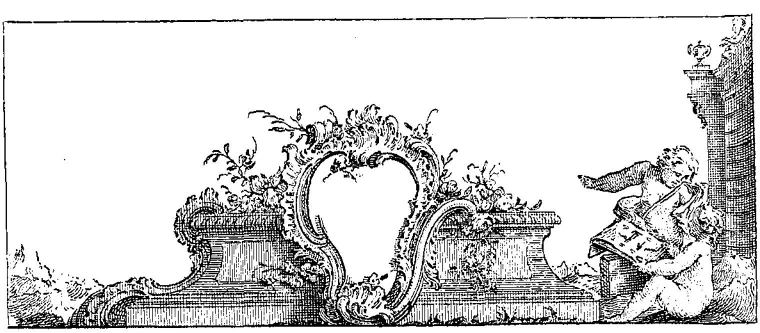
be allowed to claim some atom of credit, as I believe it took its rise from a hope I had expressed on an earlier page of the same volume. And it is well known that Bro. Wonnacott has, by sheer industry, compiled lists of those who were members of the Craft in its earliest historic days, which must prove of great value—I have, in common with others, to thank him for information he has freely given from this store;—and that, also, he has made a comparative study of the *Old Charges;* and the knowledge of these labours seasons our gratitude to him with an exhilarating sense of other favours yet to come.

In place of further words of my own, I will substitute lines which appear to have emanated from an American source in 1852, and are called—

THE ACCOMPLISHED MASTER.

We know him by his apron white,
  An Architect to be;
We know him by his trowel bright,
  Well skilled in Masonry;
We know him by his jewels' blaze,
  His thought, his word, his care;
We know him, as the Lodge we raise,
  And all for work prepare.

Brethren, I am confident you will show approval of their application to our Worshipful Master by the enthusiasm with which you receive the toast of his health.



REVIEWS.

WASHINGTON'S MASONIC CORRESPONDENCE AS FOUND AMONG THE WASHINGTON PAPERS IN THE LIBRARY OF CONGRESS, &c.

By Julius F. Sachse, Librarian, Masonic Temple, Philadelphia. Philadelphia 1915.

THIS is a handsomely got up volume of 144 pages 8vo containing many portraits and MSS. in facsimile. There are a number of copies of letters by the immortal Washington of considerable interest and importance which have been brought together and are now presented collectively to the Masonic world for the first time.

R.W. Bro. J. Henry Williams, Grand Master of Pennsylvania, in his preface of approval, says: "The position of eminence, the "great respect and the profound reverence in which the name of WASHINGTON is "enshrined in the hearts of the American people, and particularly so, with the "members of this Fraternity, and of all true lovers of liberty and freedom where- "soever dispensed, is the reason, if any be needed, why everything relating to this "great man and worthy brother should be preserved for the future generations."

We have indeed impressed upon us when perusing this happily preserved Correspondence how deep and fervent was the affection and devotion of Washington for the principles of our Ancient Craft.

For frontispiece is given an artistically executed portrait, in colours, of Washington in the quaint regalia of Grand Master of that period. We also notice little passages in the letters also of interest to the student. The expression "we Salute you with three times three" occurs in several of the Addresses to the G.M., as was used in the eighteenth century and is still on certain occasions in the old country. Brethren, even of eminence, have erroneously assumed that this phrase contained some allusion to the R.A., the salute being a purely Craft one. There is also a charming reduced facsimile in colours of Washington's Apron as G.M.

The whole volume is, in fact, full of matter valuable indeed to the student of American Masonry, more especially as being in association with the noble minded patriot who spread forth the banner of liberty and freedom in view of all the world, never to be furled again.

We heartily congratulate Brother Sachse on his success in carrying out the laudable object he had in view. The "Masonic Correspondence of Washington" will at once take an important position not only in the Libraries of America but in every Masonic library throughout the world.

Copies may be had of the Committee on Library, Masonic Temple, Philadelphia, U.S. America, post paid for 12 shillings.

WILLIAM WATSON.

LOVE AND THE FREEMASON.

By Guy Thorne. T. Werner Laurie, Ltd.

Masonic students have been provided with plenty of fiction relating to Freemasonry through the efforts of past historians of the Craft, but the considera-tion of Freemasonry and the Freemason as depicted by the novelist presents a subject to which some study might well be directed, and when a paper is written to deal with such fiction the recently-published "Love and the Freemason" by Guy Thorne, author of "When it was dark," will serve to swell the list of works. We have here a fair example of the workmanship of a popular writer who weaves Freemasonry into his story, and in view of the circulation of the book among the large circle of his reading audience, many of whom will be non-Masons, it is interesting to see what idea of the Craft will be presented to them. Curiosity may be aroused by the title, but the references to Masonry offer little gratification to it. The author seems to write in a friendly and appreciative spirit with regard to Freemasonry, and has certainly succeeded in conveying some idea of what he calls the "atmosphere" of the Craft from the point of view of an outsider. The Crafts-man who reads the book will be amused at the points in which the descriptions and details will not altogether tally with his knowledge and experience. The author is to be congratulated on the fruits of his study of Freemasonry outlined, as we may presume, by the list of "authorities" which he puts into the mouth of one of his characters—to tell the truth, the list would bear revision, and so would the printing of the novel, as a good many little slips occur which the services of a "Dr. Omalius" might have obviated.

GORDON P. G. HILLS.

NOTES AND QUERIES.

HERB MOLY.—With the references of Bro. Wallace-James' paper on "Les Nicotiates" in mind, Brethren may be interested to note that Mr. A. C. Benson, "the brilliant author and essayist," as he has been styled, now Master of Magdalen College, Cambridge, has enlarged on the mystical meaning of this herb of classic renown in his recently-published volume of essays—*Escape and Other Essays* (Smith Elder & Co., 1915). Chapter xiv. is entitled "Herb Moly and Heartsease," and the author moralizes on its significance in this strain:—"The herb Moly is but the patience to endure, whether we like it or no. It delivers us, not from ourselves, not from our pains or our delights, but only from our fears. They are the only unreal things, because we are of the indomitable essence of light and movement . . . we can but suffer, we can not die."

GORDON P. G. HILLS.

"**Freemasonry and its Relation to the Essenes.**"—I ask permission to point out that in a paper on this subject by Dr. Wynn Westcott I am credited (pp. 73, 74 *ante*) with the hypothesis that Masonry is derived, through the Order of Knights Templar, from the Essenes. The extract given by Dr. Westcott from my *Secret Tradition in Freemasonry* (vol. i., p. 377) is, however, part of my summary account of a Discourse to the Novice in the First Grade of the Knights Beneficent of the Holy City, and does not therefore represent my own views. The Discourse is concerned with a "hidden sodality" to which Masonry owes its existence, and there is a farther consideration of the subject in the Second Grade. My digest of the speculation begins on p. 374, and my opinion of its value is stated on p. 378—namely, that it reduces Knight Templary to "a spirit rather than a fact in history."

ARTHUR EDWARD WAITE, P.M., P.Z., &c.

S.O.S.—It is a pity to be obliged to throw cold water on so interesting a theory as that propounded by Bro. Black (p. 156, *ante*), but I feel perfectly certain the compilers of the Radio Telegraphy Code were thinking of much more prosaic things than Masonry when they were drawing it up.

The call S.O.S. is a purely arbitrary signal signifying "In distress—Require immediate assistance." It is merely one of many groups of three-letter calls having various meanings.

The ingenious "Save our Souls," "Send out Succour," are phrases adapted by wireless operators and newspaper correspondents to agree with the group of letters used.

Strictly speaking, the pauses between the letters should be observed, but doubtless this is frequently omitted for the sake of speed, and the continuous signal is generally recognised.

C. W. M. PLENDERLEATH, Captain, R.N.

The International Compact.—The following copy of a letter to the Duke of Sussex, which passed through my hands a few years ago, is of interest in connection with Bro. Dr. Chetwode Crawley's recent paper on this subject.

GORDON P. G. HILLS.

Knocklofty Novr 1814

Sir,

I did not wish to exprefs my acknowledgments to your Royal Highnefs for the letter with which you were pleased to honour me, till I should be enabled to say—that the accompanying communication through Mr White—Your Royal Highnefse's Grand Secretary had been transmitted to the Grand Lodge of Ireland—This it is but now that I am enabled to do, not having been honoured by the receipt of the different documents till too late for the monthly meeting of the last mouth; & having been besides desirous, (as I hoped it would have been in my power to do long ere this) to have been myself the bearer of the Resolutions to the Grand Lodge—to whom I have, in the strongest terms recommended the cordial adoption of the whole, & of every feeling these Resolutions are intended to convey.

Having entered, in my reply to the Grand Secretary, more into particulars than I could venture to take the liberty of doing with Your Royal Highnefs I have only to request, that Your Royal Highnefs will do me the justice to believe that I have the Honor to be with the greatest consideration esteem & respect

Sir,
Your Royal Highnefse's
faithful humble Servant
DONOUGHMORE.

OBITUARY.

It is with much regret that we have to record the death of the following Brethren: —

Lt.-Col. **Henry Mallaby Abud,** I.C.S., on the 27th August, 1915. Our Brother was a member of The Foresters Lodge No. 456 and of the Royal Arch Chapter Forfar Kilwinning No. 90 under the Scottish Constitution. He became a member of our Correspondence Circle by election in June, 1896.

Thomas W. Allsop, of Regent's Park, N.W., on the 11th October, 1915; a member of the Concordia Lodge No. 2492, and was elected a member of our Correspondence Circle in March, 1899.

Dr. **William Barlow,** of North Adelaide, in 1915. The deceased Brother was a Past Deputy Grand Master, South Australia, and his membership of our Correspondence Circle dates from January, 1896.

Harry Sutton Boffey, of Wynberg, Cape Colony, in 1915. Bro. Boffey was a Past Master of the Lodge De Goede Trouw (D.C.), and also a member of the British Chapter No. 334. He became a member of our Correspondence Circle in March, 1901.

John Boston, of Birmingham, in August, 1915, who had held office as Provincial Assistant Grand Pursuivant and Provincial Grand Director of Ceremonies (R.A.): and was elected to membership of our Correspondence Circle in June, 1911.

Gilbert Thomas Gordon, of Edinburgh, in October, 1915. Our Brother was a member of the Lodge of Edinburgh (Mary's Chapel) No. 1 and St. John's Lodge of Colombo No. 454. His membership of our Correspondence Circle dated from January, 1914.

Dr. **John Halley,** of Ba, Fiji, in 1915. Our Brother was a member of St. Cuthbert Lodge No. 1902, and was joined to our Correspondence Circle by his election in June 1910.

Alfred C. Kennedy, of Omaha, Nebraska, on July 1st, 1915: a member of Lodge No. 3 and of our Correspondence Circle since June, 1902.

Robert Macdonald, of Glasgow, on 3rd September, 1915. Bro. Macdonald was a Past Provincial Grand Director of Ceremonies and was elected as a member of our Correspondence Circle in June, 1891.

James Macgregor, of Invercargill, New Zealand, in 1915. Bro. Macgregor held the rank of a Past Master of St. John's Lodge, at Shotts, No. 471 under the Scottish Constitution, and in the Royal Arch he was a P.Z. of Chapter No. 3, under the New Zealand Constitution. In November, 1906, he was elected a member of our Correspondence Circle, and since 27th June, 1907, he had acted as our Local Secretary for Southland, New Zealand.

Major **Robert Home Muir,** V.D., of Tynemouth, on 12th November, 1915. Our Brother was initiated in Lodge Mother Kilwinning, subsequently joining the Reserve Forces Lodge No. 2666, Newcastle-upon-Tyne. After passing the Chair he was appointed Pr.S.G.W. of Northumberland. He was also a P.Z. of Northumberland Chapter No. 685, and held the rank of P.Pr.G.Sc.N. in that Province. In addition Bro. Muir had taken an active interest in the Mark Degree, the Rose Croix, K.T. and K.M., Knight Templar Priest, the Allied Masonic Degrees, Royal and Select Masters, Red Cross of Constantine, Royal Order of Scotland, and Societas Rosicruciana in Anglia. His membership of our Correspondence Circle dated from October, 1906.

Francis John Lancaster Neads, of Barnstaple, Devon, in January of 1915: a member of the Loyal Lodge No. 251 and of our Correspondence Circle since November, 1913.

James Reginald Jewsbury Neild, of London, on 21st August, 1915. Our Brother was a member of the Drury Lane Lodge No. 2127, and was elected a member of our Correspondence Circle in November, 1909.

Carl Robert Nienstädt, of Copenhagen, in the year 1915. Our Brother was a member of the Nordstjernen Lodge, and was elected a member of our Correspondence Circle in January, 1914.

William S. Page, of Brentwood, Essex, on 26th December, 1915. Bro. Page was a Past Master of the Lodge of Industry, and held the office of Past Provincial Grand Superintendent of Works. His membership of our Correspondence Circle dates from October, 1894.

James Kidd Simpson, M.D., of Victoria, British Columbia, in 1915: a member of Lodge No. 63 and also of Chapter No. 116, and on his election in January, 1909, he became a life member of our Correspondence Circle.

Newell Lee Wilbur, A.A.G.O., of Rhode Island, U.S.A. Our Brother held the offices of Grand Musical Director (Craft and R.A.) and Representative of the Grand Lodge of Mississippi. He was one of the oldest of our Rhode Island members, having joined our Correspondence Circle in June, 1889.

James Richard Wilson, of Plymouth, in 1915. A year ago he was appointed Past Assistant Grand Standard Bearer and Past Assistant Grand Director of Ceremonies (R.A.). His membership of our Correspondence Circle dates from the year 1900.

Quatuor Coronati Lodge, No. 2076, London.

PUBLICATIONS.

ARS QUATUOR CORONATORUM.

COMPLETE SETS OF *THE TRANSACTIONS.*—Very few complete sets of *Ars Quatuor Coronatorum*, Vols. I. to XXVII. now remain unsold. Prices may be obtained on application to the Secretary. Each volume will be accompanied so far as possible, with the St. John's Card of the corresponding year; but the Cards for 1887 and 1892 are no longer available

ODD VOLUMES.—Such copies of Volumes as remain over after completing sets, are on sale to members at 12s. 6d. per volume. *Vols. I., III., VI., VII., VIII., and XIX. are, however, only sold in complete sets.*

The principal contents of these volumes are as under, but many shorter articles, as well as reviews, notes and queries, biographic, and obituary notices, &c., will also be found in each volume.

Vol. I., 1886-1888 (*not sold separately*). On Some Old Scottish Customs, *R. F. Gould;* The Steinmetz Theory Critically Examined, *G. W. Speth;* An Early Version of the Hiramic Legend, *Prof. T. Hayter Lewis;* Freemasonry and Hermeticism, *Rev. A. F. A. Woodford;* On the Orientation of Temples, *Sir C. Warren;* Connecting Links between Ancient and Modern Freemasonry, *W. J. Hughan;* The Religion of Freemasonry illuminated by the Kabbalah, *Dr. W. Wynn Westcott;* English Freemasonry before the Era of Grand Lodges, *R. F. Gould;* Threefold Division of Temples, *W. Simpson;* The Unrecognised Lodges and Degrees of Freemasonry, *J. Yarker;* A Word on the Legends of the Compagnonnage, Part I., *W. H. Rylands;* Two New Versions of the Old Charges, *G. W. Speth;* Scottish Freemasonry before the Era of Grand Lodges, *G. W. Speth;* The Roman Legend of the Quatuor Coronati, *S. Russell Forbes;* An Attempt to Classify the Old Charges of the British Masons, *Dr. W. Begemann;* Masters' Lodges, *J. Lane;* "Quatuor Coronati" Abroad, *G. W. Speth;* Scottish Freemasonry in the Present Era, *E. Macbean;* Notes on the Relations between the Grand Lodges of England and Sweden in the last Century, *C. Kupferschmidt;* &c.

Vol. II., 1889. The Worship of Death, *W. Simpson;* The Compagnonnage, Part II.; Hogarth's Picture, "Night," *W. H. Rylands;* Foundation of Modern Freemasonry, *G. W. Speth;* Freemasonry in Rotterdam 120 years ago, *J. P. Vaillant;* Origin of Freemasonry, *B. Cramer;* Grand Lodge at York, *T. B. Whytehead;* Free and Freemason, *F. F. Schnitger;* &c.

Vol. III., 1890 (*not sold separately*). The Antiquity of Masonic Symbolism, *R. F. Gould;* Evidence of the Steinmetz Esoterics, *F. F. Schnitger;* A Symbolic Chart of 1789, *G. W. Speth;* Masonic Character of the Roman Villa at Morton, Isle of Wight, *Col. J. F. Crease, C.B.;* Masonry and Masons' Marks, *Prof. T. Hayter Lewis;* Masons' Marks, *Dr. W. Wynn Westcott. F. F. Schnitger;* Mummers and Guisers, *W. Simpson;* Mosaics at Morton, *S. Russell Forbes;* Freemasonry in Holland, *F. J. W. Crowe;* The Grand Lodge of Hungary, *L. de Malczovich;* Brahminical Initiation, *W. Simpson;* A Masonic Curriculum, *G. W. Speth;* Freemasonry in America, *C. P. MacCalla;* A Forgotten Rival of Freemasonry—The Noble Order of Bucks, *W. H. Rylands;* Naymus Græcus, *Wyatt Papworth;* Formation of the Grand Lodge of Scotland, *E. Macbean;* &c.

Vol. IV., 1891. The Druses and Freemasonry, *Rev. Haskett Smith;* Freemasonry in Austria and Hungary (continued in Vols. V. to IX.), *L. de Malczovich;* Freemasonry in Holland, *Dr. H. W. Dieperink, J. P. Vaillant, F. J. W. Crowe;* The Svastika, *Mrs. Murray-Aynsley;* Martin Clare; Albert Pike, *R. F. Gould;* Masonic Landmarks among the Hindus, *Rev. P. J. Oliver Minos;* Unidentified MSS., *W. J. Hughan;* The Alban and Athelstan Legends; Naymus Grecus, *C. C. Howard;* Masonic Musicians, *Dr. W. A. Barrett;* A Masonic-built City, *Dr. S. Russell Forbes;* Old Lodge at Lincoln, *W. Dixon;* The William Watson MS., *Dr. W. Begemann;* Legend of Sethos, *Sir B. W. Richardson;* Cobham Church, *W. M. Bywater;* Royal Arch Masonry, *W. J. Hughan;* An Early Home of Masonry, *W. F. Vernon;* &c.

Vol. V., 1892. The Noose Symbol, *W. Simpson;* Freemasonry in Holland, *J. P. Vaillant, Dr. Dieperink, J. D Oortman-Gerlings;* Masonic Clothing, *F. J. W. Crowe;* The Craft Legend, *Dr. Begemann;* Masonic Genius of Robert Burns, *Sir B. W. Richardson;* Freemasons and the Laws of the Realm, *W. Fooks;* Thomas Manningham, *R. F. Gould;* The Proper Names of Masonic Tradition, *Rev. C. J. Ball;* Date of Origin of Grand Lodge (Antients) 1751, *John Lane;* The Masonic Apron, *W. H. Rylands;* The Assembly, *R. F. Gould;* &c.

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QUATUOR CORONATORUM ANTIGRAPHA.

Vol I. *(out of print)* contains:—

Facsimile and Transcript of the "Masonic Poem" MS., Bib. Reg. 17 A. 1. *(British Museum).* This MS. is the earliest document (circa 1390) in existence, in any tongue, relating to Freemasonry. It was first published in 1840 by J. Orchard Halliwell with a facsimile of four lines, and again in 1844 with a facsimile of the first page. This was at once translated into several languages, causing great interest throughout the Craft.

Facsimile and Transcript of "Urbanitatis" Cott. MS., Caligula A. II., fol. 88. *(British Museum).*

Facsimile and Transcript from **"Instructions for a Parish Priest,"** Cott. MS., Claudius A. II., fol. 127. *(British Museum).* These two old MSS. contain passages identical with some of those which appear in the "Poem."

"The Plain Dealer," No. 51, Monday, September 14th, 1724. An article on the Freemasons, concluding with the celebrated letters on the **"Gormogons."** This is reproduced from the copy presented to the Lodge by Bro. Ramsden Riley. Portions of the article were printed in "The Grand Mystery," 2nd edition, 1725.

"An Ode to the Grand Khaibar," 1726. This reproduction is also made from the copy in the Lodge Library, presented by Bro. T. B. Whytehead, no other copy being known to exist. The Khaibarites were apparently a somewhat similar Society to the Gormogons, and were equally the rivals of the Freemasons.

"A Defence of Masonry." The Free Mason's Pocket Companion, 2nd edition, 1738 *(Grand Lodge of England Library).*

"Brother Euclid's Letter to the Author." The New Book of Constitutions, . . . by James Anderson, D.D., London, . . . 1738. *(Grand Lodge of England Library).*

A Commentary on the "Masonic Poem," "Urbanitatis," and "Instructions for a Parish Priest," by Bro. R. F Gould.

Maps and Glossary.

In Vols. II. to VI. is reproduced a series of the MS. Constitutions or "Old Charges," which fully represent the various "families" into which all known copies of these interesting documents have been classified by Dr. Begemann.

Vol. II. *(out of print)* contains:—

Facsimile and Transcript of the **"Matthew Cooke MS."** Add. MS., 23198 *(British Museum),* with Commentary thereon by Bro. G. W. Speth. This MS. is believed to have been written about the beginning of the 15th century. It is next in point of date to the "Regius MS." (Masonic Poem) published in Vol. I. and is probably equal to it in interest.

Facsimile and Transcript of the **"Lansdowne MS."** No. 98, art. 48, f. 276 b *(British Museum).* The late Mr. Bond estimated the date of this MS. at about 1600, but as it is believed to have formed part of the collection of Lord Burghley, who died A.D. 1598, its age is probably greater.

Facsimile and Transcript of the **"Harleian MS."** No. 1942. *(British Museum).* The question of the date of this MS is all-important and has given rise to much discussion. Mr. Bond and others ascribe it to the beginning of the 17th century, though other commentators such as Bro. Gould believe that the contents are scarcely compatible with this theory.

Vol. III. *(out of print)* contains:—

Facsimile of the "Harleian MS." No. 2054, fo. 22. *(British Museum).* With Introduction and Transcript. This MS. is of the 17th century and contains, besides the usual legends and laws, a curious list of payments made "to be a mason," also the Freemasons' oath in the handwriting of Randle Holme, the herald and antiquary.

Facsimile of the "Sloane MS." No. 3848. *(British Museum).* With Introduction and Transcript.

Facsimile of the "Sloane MS." No. 3323. *(British Museum).* With Introduction and Transcript. The dates of these two MSS. are 1646 and 1649 respectively.

Facsimile of the "William Watson MS." Roll. *(Masonic Library, Province of West Yorkshire, Leeds).* With Transcript, and Commentary by Bro. C. C. Howard. For many reasons this is one of the most interesting and important in the series of "Old Charges" which has yet been discovered. It is dated 1687, and is the only one shewing signs of derivation from the celebrated "Matthew Cooke MS."

Facsimile (one page) **of the "Cama MS."** With Introduction and Transcript. This MS. is in the possession of the Lodge, and has not before been published in any form. It supplies a link long missing between the "Grand Lodge and "Spencer" families of these old writings.

Vol. IV. *(out of print)* contains:—

Facsimile of the "Grand Lodge No. 1, MS." Roll. *(Grand Lodge Library).* With Introduction and Transcript. This Roll is dated 25th December, 1583, is the oldest one extant with a date attached, presumably the third or fourth oldest known, and its text is of especial value, insomuch that in Dr. Begemann's classification it gives its name to the most important family of these documents and to the most important branch of that family.

Facsimile of the "Grand Lodge No. 2, MS." Roll. *(Grand Lodge Library).* With Introduction and Transcript. The great value of this MS. apart from its beauty, lies in the fact that it corroborates the text of the Harleian 1942 MS. (see Vol. II.), whose authority has been severely called in question by some students.

Facsimile of the "Buchanan MS." Roll. *(Grand Lodge Library).* With Introduction and Transcript. This MS. has once before been printed (in Gould's History). Its date would presumably be about 1670.

Facsimile of "The Beginning and First Foundation of the Most Worthy Craft of Masonry . . . . Printed for Mrs. Dodd . . . 1739." With Introduction. This print is so rare that in addition to the copy in the Library of Grand Lodge, from which our facsimile is taken, only two others are known to exist, and both of these are in the U.S.A.

Facsimile (two pages) **of the "Harris No. 2 MS."** *(Bound up with a copy of the "Freemasons' Calendar for 1781," in the British Museum, Ephemerides, pp. 2493, gaa)* With Introduction and Transcript. Although of so late a date the additions to the ordinary text presented by this version are of great interest and curiosity.

Vol. V. (*out of print*) contains:—

Facsimile and Transcript of the Scarborough MS. Roll of the Constitutions. This MS. dates previous to 1705, and bears a beautifully coloured coat of the Masons' Arms, besides a valuable endorsement of Makings in the year 1705. It is in the possession of the Grand Lodge of Canada, and was kindly entrusted to us by the Grand Master for the purpose of reproduction

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December, 1915.

Quatuor Coronati Lodge,

NO. 2076, LONDON,

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